4.26.05.

From the Library of
Professor Samuel Miller
in Memory of
Judge Samuel Miller Breckinridge
Presented by
Samuel Miller Breckinridge Long
to the Library of
Princeton Theological Seminary

SCC
2352
v. 2

THE MYSTERY OF GODLINESS,

CONSIDERED IN SIXTY-ONE SERMONS.

Sam'l. Miller.

WHEREIN

The DEITY of CHRIST is proved upon no other Evidence than the *Word of GOD*, and with no other View than for the *Salvation of Men.*

IN TWO VOLUMES.

BY THE REVEREND

THOMAS BRADBURY.

Know that for THY SAKE I have suffered rebuke. Thy Words were found, and I did eat them, and thy Word was unto me the joy and rejoicing of my heart; for I am called by THY NAME, O Lord God of Hosts. JER. xv. 15, 16.

VOL. II.

EDINBURGH:

PRINTED BY ADAM NEILL AND COMPANY,

AND SOLD BY JOHN OGLE,

PARLIAMENT-SQUARE.

M.DCC.XCV.

CONTENTS

OF

THE SECOND VOLUME.

SERM. XXXII, XXXIII, XXXIV, XXXV, XXXVI, XXXVII, XXXVIII, XXXIX.

Believed on in the World.	Pag. 1
To BELIEVE *on Christ, is*	3
To receive his teſtimony,	4
To look on him as the only Saviour,	9
To rely upon his righteouſneſs,	12
To derive a new life from him,	14
To grow up in him,	15
To depend on him as a Comforter,	16
To obey him univerſally,	19
To worſhip him in our religion,	21
To truſt him for protection,	25
To own him as the Finiſher of faith.	27
If he is not GOD,	28
The New Teſtament only proclaims a creature,	32
We cannot take him for the only Saviour,	36
Or rely on his merit as our righteouſneſs,	40
Or expect a derivation of grace from him,	44
Or draw down daily ſupplies to it,	45
Or depend upon him as a Comforter,	50
Or obey him in all converſation,	53
Much leſs give him religious worſhip,	54
Or truſt him for a future protection,	58
Or think that he will finiſh our faith.	59
This is a MYSTERY:	67
That there ſhould be any believing *at all,*	68
It is acting without the direction of reaſon,	*ib.*
Nay, ſometimes againſt it,	*ib.*
And in oppoſition to example,	71
It is purely perſonal.	72
That this ſhould be in the world,	73
In this world, and not in heaven,	74

In

In a world where he had been refused, Pag. 77
Where the greatest evidence seemed ineffectual, 80
In a world where he appears no longer, 82
In a world full of prejudice, 83
And under the power of Satan, 85
And where nothing is got by it. 86

It is a mystery of GODLINESS: *as that signifies* 87
Our subjection and conformity to Christ, 88
As God he is the object of this duty, 89
As God the author of this change: 90
Our compliance with the rule of his word, 93
As God he demands a duty to himself, 94
As God he directs a duty to men: 95
Our profession of faith; His deity 96
Makes us act upon a certainty, *ib.*
Grow up to a confidence: 100
Our joys and satisfaction in him; as God 101
He pardons our sins, 103
This is the act of Christ, and yet *ib.*
It is the peculiar of God, 107
He gives the hopes of glory. 109
Hence see the necessity of preaching Christ, 111
The opposition of Satan, 112
The wickedness of those who hinder faith, 113
The need of prayer, 114
The necessity of our believing in Christ, 115
And regarding all his perfections. *ib.*

SERM. XL, XLI. XLII, XLIII. XLIV, XLV, XLVI, XLVII, XLVIII, XLIX, L, LI.

Received up into glory. 116
His GLORY *may be considered three ways:* 118
As he is Man, *he has* 119
The imperfection of our nature, 121
Complete rest from all his labours, 125
A glory and reputation in his Person; 128
His soul is satisfied with joys, 129
His body is independent on all supplies, 134
Because it is a glorious body, 137
It is received into an immortal life, 139
And an eternal settlement, 141
He has the office of Judge; but the greatest glory is 143
The union of the human nature to the Divine. 147

As he is Mediator, *his glory appears in* Pag. 151
The ſtupendious union of the two natures, 153
His ſeparation to the work of a Saviour, 155
His diſcharge of the truſt, 156
His acquittance from the Father; 161
The union between the two natures is confirmed, 165
In this union he receives the praiſes of heaven, 166
He continues the mediation between God and man. 168

As he is GOD, *he has the glories of the Deity,* 169
Spirituality, 178
Omniſcience, 183
Omnipotence, 191
Truth, 198
Holineſs and goodneſs, 204
Eternity, 209
Chief agency in nature and grace, 217
Right to univerſal homage. 221

Being RECEIVED *into this glory, may be conſidered with reference to* 223
His human nature:
A cloud received him, 225
Angels attended him, 229
He abides in heaven, 230
He has received the reward. 233
His mediatorial office: *in the union of natures,* 234
He is owned by the Father, 235
Recogniſed by Saints and Angels, 237
Declares his reſolution to continue ſo, 242
Proceeds in this character through all his works, 243
Of nature, *ib.*
Of grace, 245
Of providence, 246
He rules the Church, *ib.*
He will judge the world. 248
His Divine Nature: *the glory of this appears in* 249
Throwing off the vail that was upon it, 255
And laying that aſide for ever, 259
A freſh expoſing himſelf to the worſhip of Angels, 261
Speaking the language of a God in heaven, 263
And thus revealing himſelf on earth. 268

Therefore, he will keep his glory, 271
In his authority over the Church, 273
In his full and proper Deity, 274
And expects we ſhould keep it. 276

SERM.

SERM. LII, LIII, LIV, LV, LVI, LVII.

The oppoſition made to this doctrine is various, Pag. 280
By Samoſatenus, *the* Aetians, Eunomians, Arians Ebionites, Macedonians, Noetians, Praxeans, Sabellians, Socinians, *and the new ſcheme,* 283
None of them delivered in Scripture-words, *ib.*
Never was charity more limited. 284

The queſtion *in debate fairly ſtated;* 290
They own Chriſt is called God; but *ib.*
They deny that he is underived, 291
They are divided about his worſhip, 292
Their diſtinction from Arianiſm *is vile and fooliſh,* 293

Their arguments *againſt the Deity of Chriſt anſwered,* 295
His inferiority to the Father, *ib.*
That his Deity makes him the ſame perſon with the Father, &c. anſwered, 297
The nature of God is incomprehenſible, *ib.*
We always aſſert a diſtinction of perſons, 299
They allow no medium between Sabellianiſm *and* Tritheiſm, 300
Chriſt did give ſatisfaction to himſelf, 301
That their ſcheme is philoſophical, anſwered, *ib.*
Never the better for that, if it were ſo, but *ib.*
It is rather irrational, 303
It runs into the Egyptian *folly,* 304
Makes a wrong diſtribution to the Son and Spirit, 307
It is vain deceit. 309

That Chriſt is the begotten of the Father, anſwered, 310
Infinite Nature is not to be meaſured by finite, 311
The word need not ſignify derivation of nature, 312
But rather expreſſes an identity, 313
In many places it cannot ſignify derivation. 314

Their methods *to oppoſe the truth:* 315
They diſguiſe the queſtion in the following ways, 317
Trifling with the word God, 318
Diſtinguiſhing between ſupreme and ſubordinate worſhip, 320
Pretending that the matter is all ſpeculation. 322

They pretend that we have only human creeds, anſwered, 325
This was profeſſed at the Reformation, 326

And

And re-asserted by the Divines at Westminster, Pag. 327
They did all this upon Scripture authority, 329
And so have I done quite through this work. 330

They make a boast of free-thinking, *answered,* 331
This vanity is an ill mark upon the cause, *ib.*
The charge of Enthusiasm *may be retorted,* 333
This very argument is a downright slander. 335

They impose upon us with false quotations, 337
This practice will be fatal to them, 339
It is an instance of their impudence, *ib.*
This injury on the memories of good men ought to be resented. 342

They would confine us to Scripture-words, *ib.*
Which was never their own practice, *ib.*
It is what a Papist *may do,* 344
They know we plead nothing but Scripture. *ib.*

They glory in their charity:
This should not be opposed to faith, 345
But is always founded on an union in faith, 347
Charity is to go by Scripture rule. 348
351

They despise mysteries and church-communion, 354
The opinion is bad that makes people worse, 355
Beware of trifling with the Lord's day, 356
Arguments should be answered, not bantered, 357
The laugh will be turned upon them, 358
Our cause abhors such methods. *ib.*

SERM. LVIII, LIX, LX, LXI.

Great is the Mystery,——God received into Glory,

An account of mysteries in general,
Of this in particular: 359
He who was destitute below, has all fulness above, 363
The object of God's wrath lives in his favour, 366
He was deserted of men and Angels, and is now their head, 368
A suffering nature is united with an eternal. 370

A vindication of this mystery, 371
Denying of mysteries is universally exploded, 372
Explaining of mysteries is nonsense. *ib.*

This is a doctrine of GODLINESS : *it promotes* Pag. 373
Faith, by which 375
We reſt on the bare word of God, 376
We make an honeſt profeſſion of him, 379
We live with duty to him. 383
Hope, by owning his Deity, 385
We reſt upon his righteouſneſs, *ib.*
We truſt him for protection, 386
We reſign to him at death. 387
Charity, the ſeveral ſenſes of the word, 388
A belief of Chriſt's Divinity teaches
Forbearance of one another, 398
Union in the faith the foundation of charity, 401
Advice to thoſe who do not believe the truth, 403
Do not deride it, 404
Shun profane babblings, viz. 407
Denying a certainty in faith, 408
Deriding the work of the Spirit, 409
Curtailing revelation, *ib.*
Deſpiſing good men, *ib.*
Neglecting practical religion. 410
Be open to conviction, *ib.*
Beg the Divine teachings. 411
Exhortation to ſuch are convinced. 412
Feel what you believe, 413
Own what you have felt. 414
Some account of my engaging in this ſubject, 416

SER-

SERMON XXXII.

July 19. 1719.

1 TIM. iii. 16.

——*Believed on in the World.*

THESE words carry our thoughts into the *fifth* branch of the Chriſtian religion, or, as the Apoſtle calls it, *the record that God has given of his Son.* And it is like all the reſt, a Myſtery of Godlineſs: That God ſhould be *manifeſt in the fleſh;* and after all the ſcandal that he met with there, *juſtified in the Spirit:* That when he was refuſed of men, he ſhould be *ſeen of Angels;* and upon the contradiction of the *Jews, preached unto the Gentiles;* and this ſo very effectual to their advantage, and his reputation, that he is *believed on in the world.* I ſhall here proceed by that method which I have obſerved all along in the other parts of this glorious ſubject; that is,

SERM. 32.

1 John v. 10.

1. Shew you the ſenſe of the phraſe, or what it is for the world to *believe on Chriſt.*

SERM. 32.

2. Open this as an argument of his true Divinity; that He who is so believed on can be no other than the Most High GOD.

3. Consider it as a *mystery*, that bears a place among those many things that are too wonderful for us; such as are high, and we cannot attain unto.

4. Let you see the benefit of such a doctrine: it is a Mystery of *Godliness*, and helps on the religion that ought to be our concern and practice.

I. We must enquire what is farther said of Him, concerning whom we have heard so much already: and the branch that I am now upon gives us *glad tidings* indeed. They tell us of a *glory to God in the highest*; they introduce a *peace upon earth*, and proclaim a *good will towards men*. We have heard before that he was preached unto the Gentiles, among people who *sought him not*, and were *not called by his name*, but continued *without Christ* for several generations, *strangers and foreigners*. Now, it is a natural enquiry, To what purpose is the report carried among the Gentiles, which had so little influence on the Jews? Is Christ any gainer in his revenue, or they in their salvation? What is the advantage of it? We may answer, much every way, because he was *believed on in the world*.

Luke ii. 14.

Isa. lxv. 1.

Eph. ii. 12.

This part of our religion tallies exactly to the other, that we were last upon. There is no proportion between his being *manifest in the flesh*, and *justified in the Spirit*. Thousands saw him, and heard him, to whom the Spirit gave no such testimony. The witnesses to his incarnation were saints and sinners, Jews and Greeks, good and bad, friends and enemies. *Jesus of Nazareth was a man approved of God among them by signs and miracles, which God did by him in the midst of them, as they themselves also knew.* But when he is justified, admired, approved of, and heartily chosen, this was only done by those to whom the Spirit had glorified

Acts ii. 22.

glorified him. Now, though there is no proportion between his being manifeſt and his being juſtified; yet there is ſomething that looks like it between the *fourth* and *fifth* branches of our religion. His being preached unto the Gentiles is anſwered by this, that he was believed on in the world. Not but that ſeveral would hear the former, who are eternal ſtrangers to the latter; for *death and deſtruction ſay, We have heard the fame of him with our ears.* SERM. 32.

But there is a harmony between theſe parts of the Chriſtian Doctrine in two particulars. *Firſt*, The ſucceſs or reſult of his being *preached*, is, that he is *believed on*. To this end did he receive gifts for men, and *gave ſome Apoſtles, Prophets, Evangeliſts, paſtors, and teachers*. And, *ſecondly*, The place where this attempt was made, is that where no ſuch event could be expected: he is preached *among the Gentiles;* thoſe parts where grace and revelation had employed no culture; the unprepared regions of the earth. Well, he is believed on *in the world*, in theſe unlikely countries. As the day-ſtar had ariſen upon the people that ſat in darkneſs and ſaw no light, ſo it did not ſhine out in vain, but made known to them *a ſalvation by the remiſſion of their ſins, through the tender mercy of our God, and guided their feet into the way of peace.* In opening out this head of Divinity, I ſhall obſerve both the things now mentioned. Luke i. 77, 78, 79.

1. What it is for any people to *believe* on Chriſt.

2. That thus he was believed on *in the world.*

1. What is it for him to be *believed on?* you know this is a word of great repute in the New Teſtament, and very often expreſſes the whole of our religion, as it takes in both the duty and the expectation of a Chriſtian. And though ſometimes it ſignifies only a bare aſſent to the truth of what he ſaid, yet the more uſual meaning is of a greater latitude. It may be conſidered ſeveral ways.

As

SERM. 32. As regarding the *doctrine* that Chriſt has revealed, there believing is being ſatisfied that it is all true. As regarding his *Perſon*, there believing is cloſing with him as the anointed of God. In reſpect to our *hope*, believing is that dependence by which we receive the benefits that he gives, and wait for thoſe that he has promiſed. With reſpect to our *duty*, believing goes out into life and practice. It bears all theſe interpretations in the book of God. And as in our text we are called to conſider the ſucceſs of his Goſpel among the Gentiles, ſo when it is ſaid he was *believed on in the world*, I think we may take the expreſſion in its whole latitude, and you will find that they who do indeed believe on Him, may have the following characters affirmed of them.

They receive the *teſtimony* that he has given of himſelf: they look upon him as the only *Saviour* of a loſt race: they rely upon the *righteouſneſs* that he has brought in for their acceptance with God: they derive from his *fulneſs* the graces of the Holy Spirit: they *increaſe* in the life of God by ſupplies from Him: they regard him as their great *Comforter* in every time of need: they *obey* him in all manner of converſation; in particular, they live in the acts of religious *worſhip* to him: they truſt in him for a *protection* to the end of life: they look to him as the *Finiſher* of their faith. All theſe things go by the name of believing: and though a good man may not have them in an equal evidence, yet there is ſuch a connection among them, that where there is one, there are all.

(1.) I begin with that which ſeems to be the loweſt act of faith: and that is receiving the teſtimony he has given of himſelf; believing that *his doctrine is of God*, that it came from above. This takes in not only what he ſaid in perſon to his diſciples, whom he had choſen, but what he has ſince told them by the Holy Ghoſt, and with which revelations

velations he has completed the rule of faith and hope. So that no man can make any additions to the words of the prophecy of this book: he has *ſealed up the ſayings*. Believing in this caſe is depending upon the authority of the Scriptures, that they are given by *inſpiration of God, and that by them the man of God may be perfect, thoroughly furniſhed to every good work*. He that ſets up any other rule beſides the Bible, either for our practice or comfort, is no believer; becauſe in the revelation that a Saviour gives of himſelf, he has ſtruck off our regard from every one elſe. Our faith is never to *ſtand in the wiſdom of men*. SERM. 32. 2 Tim. iii. 16, 17. 1 Cor. ii. 5.

And, 'whatever inſinuations are given about, 'there is nothing that my ſoul does more abhor, 'than to ſet up the decrees of men as the grounds 'of believing.' That is rather to deny the faith than to promote it. We do not believe in creeds, catechiſms, and confeſſions, much leſs in thoſe perſons who compiled them. All the profeſſion that can be made upon theſe heads is, that we take the doctrine as it is there expreſſed, to agree with the revelation contained in the Scriptures: *We write no other things unto you, than what you read and acknowledge, and I truſt you ſhall acknowledge even to the end. Evil men and ſeducers wax worſe and worſe, deceiving, and being deceived:* in oppoſition to whom, *we continue in the things that we have learned and been aſſured of, knowing of whom we have learned them; and that from children we have known the Scriptures, which are able to make us wiſe to ſalvation, through faith which is in Chriſt Jeſus.* 2 Cor. i. 13. 2 Tim. iii. 13, 14, 15.

You may think that ſuch a believing as this, is no great matter: that we grow into it by time; it is only the manufacture of education, and is eſtabliſhed by the laws of the country. And indeed if we are believers to no other purpoſe than this, it is far from being the faith I am ſpeaking of.

But

SERM. 32. But nevertheleſs, the Scripture has placed our receiving the teſtimony of Chriſt Jeſus a great deal higher than ſome are apt to imagine. What a noble account does John the Baptiſt give of ſuch a believer? What Chriſt *had ſeen and heard, that he declared; and——he that received his teſtimony has ſet to his ſeal that God is true.* He has given a ſort of aſſurance to all the promiſes that are upon record. He is a voucher to the Divine faithfulneſs in the midſt of an unbelieving world; and therefore our Saviour makes it no ſmall matter to be *received* even in this ſenſe: *We ſpeak that we do know, and teſtify that we have ſeen, and ye receive not our witneſs.* His enemies came with a ſnare, if not with a ſcorn, ſaying, *Maſter, we know thou art righteous, and teacheſt the way of God in truth.* But it is what they were not ſatisfied in, though, as he ſaith, none could convince him of evil.

Joh. iii. 32, 33.

ver. 11.

And indeed there is a great difference between a man's being able to run down the evidence that is given of the Chriſtian Religion, and his receiving *the love of that truth.* Many a one dare not deny it, who yet cannot be ſaid to believe it. We read of ſome Jews *who believed on him,* of whom he ſaith afterwards, *Ye are of your father the devil, and the luſts of your father ye will do:——becauſe I tell you the truth, ye believe me not: none of you convinces me of ſin, and if I ſay the truth, why do not ye believe me? He that is of God, hears God's words: ye therefore hear them not, becauſe ye are not of God.* I am apt to think it is with revealed religion as it is with natural. There are thouſands who cannot get over the arguments they meet with for the being of a God, and yet are fools enough to *ſay in their hearts, There is no God. Their minds and conſciences are defiled; they profeſs that they know God, but in works they deny him; being abominable, diſobedient, and to every good work reprobate.* When theſe people are converted, their believing

Joh. viii. 31. 44, 45. 46, 47.

Pſ. xiv. 1 Tit. i. 15, 16.

believing is to quite another purpoſe; which ſhews SERM. 32.
it to be from quite another principle. Juſt ſo it is with the authority of Chriſt in the things that he has ſaid of himſelf: Though a perſon may not know how to diſpute againſt them, yet there is a great deal more goes to a thorough conviction.

When our Saviour had ſent the diſciples of John back to their maſter, with that which would confirm *him*, and might perſuade *them*, that *the dead are raiſed, the deaf hear, the blind ſee, the lame walk, and the lepers are cleanſed*, he adds, *Bleſſed is he whoſoever ſhall not be offended in me; q. d.* notwithſtanding all the evidence that makes you converts, yet the work muſt be aſcribed to a Divine power as well as a moving argument; for that which abundantly ſatisfies you, will be of no weight to millions of other people. We may complain, after all our pains to eſtabliſh a doctrine that is called the wiſdom of God, *Who has believed our report!* people rather take the Chriſtian Religion for granted, than look into it; and the conſequence of this is, that they will be *carried away with every wind of doctrine.* Though the miniſtration of the Spirit is glorious, though they who are employed in it uſe *great plainneſs of ſpeech*, though they renounce the hidden things of diſhoneſty, *not walking in craftineſs, nor handling the word of the Lord deceitfully, but by manifeſtation of the* truth commend themſelves to every man's conſcience in the ſight of God; yet after all this, *our Goſpel is hid, and many are loſt.* We have need therefore not only to look into the book of God, but at the time of doing it, to waft up the ſame deſire with David, *Lord, open thou mine eyes, that I may behold wonders out of thy law.* And there is the more occaſion for this, when *the god of this world has blinded the eyes of them that believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of the inviſible God, ſhould ſhine into their hearts.*

Mat. xi. 5, 6.

Iſa. liii. 1

2 Cor. iv. 2, 3, 4.

What

SERM. 32. What is it that makes a believer, and gives him a right perſuaſion, that the teſtimony we have of Jeſus Chriſt is true? I anſwer, there is a great deal of what we call *moral evidence.* We have a conſiſtence in the parts, a harmony in the whole, a ſtrain of piety running through, and a demonſtration of miracles bearing witneſs. But all this will
2 Cor. iv. 6. not do, till *He who cauſed the light to ſhine out of darkneſs, ſhines into our hearts, to gives us the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* Peter told our Lord what men ſaid of him: ſome that he was Elias, ſome John the Baptiſt, others that one of the old Prophets was riſen again. All the opinions proclaimed him to be a wonderful perſon: and had he been any of theſe, no manner of doubt, *mighty works would have ſhewn themſelves in him.* I cannot ſay, but that one raiſed from the dead might have been able to do as many miracles. But this was not believing him to be what he really was. Though in theſe imaginations they ſuppoſed a great deal, yet not enough.

Now the queſtion is, upon what grounds any could ſay, he was more than a prophet returned into the world, and no leſs than the Chriſt of God? Our Saviour ſaith to him, *Bleſſed art thou Simon Barjona, fleſh and blood has not revealed this to thee, but my Father who is in heaven.* Fleſh and blood, *i. e.* human reaſon, employed upon theſe obſervations, might prove him to be more than a man; but here is another evidence given to him, that can proceed from none but God.—Well, thus he was believed on in the world; his Goſpel was approved of. The word that they heard of the Apoſtles,
1 Theſ. ii. 13. was *not received as the word of man, but as it is in truth the word of the living God, that works effectually in thoſe that believe.* He takes notice of this to the Theſſalonians: *Our teſtimony among you was believed.* This is the ground of all: we do well to

take heed to the ſure word of prophecy: if we ceaſe to take heed to that, no doctrines of the Chriſtian revelation will ever impreſs us. They are recommended to us, as not coming *by the will of man, but that holy men of God ſpake as they were moved by the Holy Ghoſt.* SERM. 32. 2 Pet. i. 19, 20, 21.

(2.) They that believe on Chriſt, look upon him as *the only Saviour* of a loſt world. This was the great matter of his teſtimony, when the Jews aſked, *What ſhall we do, that we may work the work of God?* The meaning of the queſtion ſeems to be this: What is that particular duty which above all others God expects from us? What is the obedience that may be called *working the work of God?* He anſwers, *This is the work of God, that ye believe on Him whom he has ſent.* Here the matter ſtuck. His enemies could not deny him to be richly furniſhed; but his being the Chriſt, the anointed of God, the Meſſiah, the Interpreter, who is one among a thouſand, the ſeed of the woman, the Son of Abraham, is what they could not imagine: *They ſtumbled at that ſtumbling-ſtone; as it is written, Behold, I lay in Sion a ſtumbling-ſtone, and a rock of offence, and whoever believes on him ſhall not be aſhamed.* Rom. ix. 32, 33.

Therefore it is ſaid, that *he was in the world, and the world was made by him, and the world knew him not;* that is, they knew not what they were chiefly to have known. *He came to his own, and his own received him not:* not but that they followed him with eſteem and wonder, but they did not receive him as *the gift of God,* as the great appointment of infinite wiſdom, as *the hope of Iſrael,* and the ſubſtance of thoſe promiſes that were made to the fathers: to them that thus *received him, gave he power to become the ſons of God:* it was a ſort of Divine act, *even to them that believe on his name.* Their believing is not put upon the clearneſs of the evidence, and their own ſtudious impartial Joh. i. 10, 11, 12, 13. Joh. iv. 10.

SERM. 32. searches, but upon a higher nature: they were *born not of blood, nor of the will of man, nor of the will of the flesh, but of God.*

This is what he all along insisted on: to this
Joh. i. 15. 29. John *bare witness*, saying, *Behold the Lamb of God who takes away the sins of the world.* And John's disciples who were sent to him, gave this confes-
ver. 49. sion, *Rabbi, thou art the Son of God, thou art the King of Israel.* Thus the woman of Samaria speaks,
Joh. iv. 29. *Come, see a man that told me all things that ever I did, is not this the Christ?* And so say the men of
ver. 42. the city to her again, *Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of*
Joh. i. 45. *the world.* Thus they speak of him to others, *We have found him, of whom Moses in the law and the prophets did write.* By which way of arguing, you see how they understood the Scriptures of truth. They were delivered *at sundry times, and in divers manners;* they had laws, promises, types, and histories; but, like so many lines, they were all tending to one point. Thus our Saviour speaks of him-
Joh. vii. 37. self, in such language as no prophet ever used: *He stood in the last and great day of the feast, and cried, If any man thirst, let him come unto me and drink.*

It would have been in vain for any to plead then as some do now, that this was merely a speculation. Let but people mind their duty, live honestly, and carefully, and they shall never be condemned for *not believing* what they cannot understand. This vain talking is what the Scripture has left us no room for. Our Lord tells them plainly, *If ye believe not that I am he, ye shall die in your sins.* He
——x. 8, 9. saith again, *All that came before me are thieves and robbers: I am the door; by me if any man enter in, he shall find pasture.* And it was a proper question that John's disciples came with, *Art thou he that should come, or do we look for another?* Several had appeared in different ages, to make known the

will

will of God, and in particular their own great master, but there was no more than *One* that should come as Mediator between God and man: *It was life eternal to know the only true God, and Jesus Christ whom he had sent.* SERM. 32. Joh. xvii. 3.

Cornelius was a person who gave alms, and had a good report of all men, and prayed always; that is, devotion was his habit and his practice; and yet God bids him send to Joppa for Peter, who would *tell him words whereby he should be saved.* And what are these words, but a report of Jesus Christ? for, as he had observed to the Jews before, *There is salvation in no other, neither any other name given under heaven among men.* So he does the same again: *The word,* saith he, *which God sent to the children of Israel, preaching peace by Jesus Christ, that word which was published through all Judea, and begun from Galilee, how God anointed Jesus Christ with the Holy Ghost. To Him give all the prophets witness, that through his name, whoever believes in him shall receive remission of sins.* Thus it was foretold he should be preached, agreeable to what he saith himself, *Look unto me, and be ye saved all the ends of the earth; for I am the Lord, and there is none else.* The Apostle gives it as a maxim, that *other foundation can no man lay, beside that which is laid, who is Jesus Christ.* Acts x 6. ver. 36, 37, 38. ver. 43. 1 Cor. iii. 11.

So that believing in him is collecting and centring all our hopes here, rejecting all other mediators as physicians of no value; looking upon him as *the way, the truth, and the life, that no man can come unto the Father but by him.* He is, as the very devils confessed him to be, *The Holy One of God.* The New Testament has made so great an account of this, that certainly it must be of the last importance to our salvation. If mere doing justice, loving mercy, and walking humbly with God, which some people set in opposition to faith, if these would have done, there was no need to have puz- Joh. xiv. 6.

zled

SERM. 32. Luke ii. 34. zled the world with the claims of a perſon who was ſet *for the fall and the riſing again of many in Iſrael, and a ſign that ſhould be ſpoken againſt. Paul touching the righteouſneſs of the law was blameleſs*, and yet at that time *the chief of ſinners*. He therefore deſires to be found in none of that righteouſneſs, but only in one that came from God by faith. But this leads me to ſhew,

(3.) Believing in Chriſt is relying upon the *righteouſneſs*, that he has brought in for our acceptance with God. This is eaſily talked of, but the ſoul that ever knew what it meant, finds it the hardeſt thing in the world. It is eaſier to *perform* a hundred duties than to *deny* one of them. It is what every good man is moſt jealous of himſelf about. He may hope that he loves Chriſt, there are ſeveral arguments of this, but he is afraid that ſomething elſe is ſtealing into his ſoul as the matter of his rejoicing. The pleaſures that flow into a duty, and the reflection that afterwards he makes upon it, are not ſo eaſily kept out of his hopes of juſtification. It is a very hard thing, after we have done all, to ſit down with patience and ſay, We are unprofitable ſervants. This was the miſery of the Jews; they had a zeal of God, *they went about to eſtabliſh a righteouſneſs of their own, and would not ſubmit themſelves to the righteouſneſs of God.* Now *Chriſt is* the *end of the law for righteouſneſs to every one that believes.*

Rom. x. 3, 4.

And this is believing, not neglecting our duty, but looking beyond it to ſomething elſe as the great atonement. *To him that works is the reward reckoned not of grace, but of debt; but to him that works not*, that is, not with any expectation of being pardoned for it, *but believes on him that juſtifies the ungodly, to him his faith is imputed for righteouſneſs.* This is believing, and before a ſoul is brought to it, the Holy Spirit has been thoroughly at work with him. It may be ſuppoſed of every one who relies

——iv. 4, 5.

relies on the merits of Christ, that he owns, he SERM. 32.
feels the pollution of his nature, according to that
cry of the Church, *Our righteousnesses are as filthy rags, and ourselves as an unclean thing.* He sees
the terrors of the law, *When the commandment comes,* Rom. vii. 9.
sins revives, and he dies. He beholds the justice of
God, who *will by no means clear the guilty,* and *in whose sight no flesh living can be justified.* He confesses the vanity of all his own endeavours, to answer the demands of a righteous Creator. *How shall man be just with God, or how shall he be pure who is born of a woman?* And oh! how desirable
to such a one will *Jesus the Mediator of the new* Heb. xii.
covenant be, and *the blood of sprinkling, that speaks* 24.
better things than the blood of Abel!

The more you value the death of Christ, the greater evidence do you give of believing. The
Apostle wanted to *know the fellowship of his suffer-* Phil iii. 10.
ings, and to be conformed to his death. Him has God Rom. iii.
set forth as a propitiation for our sins through faith 25.
in his blood. He in his own person is the great
Propitiation, the Paschal Lamb, *Christ our passover* 1 Cor. v. 7.
is sacrificed for us. But the particular notice that
our faith takes, is of his blood. He was *delivered* Rom. iv. 25.
for our offences, and rose again for our justification.

Those people that deny the infinite evil of sin, (by which *we* mean its being directed against an infinite Majesty, and deserving an eternal punishment), these are *enemies to the cross of Christ;* they make it a needless thing, and what the world might have done without: But whatever arguments persons may have against the satisfaction made to divine justice, one shake of an uneasy conscience will set them to rights; they will then see, that *without shedding of blood, there could be no remission.* This is believing; our persons, our duties, or as they are called, *our garments, are washed in the blood of the Lamb.* It is here that faith takes a
fast hold, that Christ has *loved us, and given him-* Rev. i. 5.

SERM. 32. *ſelf for us, having waſhed us from our ſins in his own blood.* A poor convinced ſoul finds he is un-
Pſ. cxxx. 3. done, and that there is no *ſtanding in God's ſight when once he is angry;* and it is only owing to him from whom *we have received the atonement,* that
Rom. v. 2. we have *acceſs by faith into the grace wherein we ſtand.*

(4.) Believing in Chriſt is deriving from his fulneſs the principles of *a new life.* The ſatisfaction
Eph. v. 25, 26. that he has made, was with a view to this. *He loved the church, and gave himſelf for it, that he might ſanctify it with the waſhing of water by the*
Heb. xii. 2. *word.* Converſion is a looking to him as the *Au-*
Gal. iv. 19. *thor of our faith.* Then is *Chriſt formed in us;* from that time we are his people, and feel his power. He ſends out his ſervants to *open our eyes, to turn us from darkneſs to light;* not that they can do it, for *who is ſufficient for theſe things?* But the
John v. 21. *Son quickens whom he will.* Thus he ſpeaks to
Acts xviii. 10. Paul in a viſion at Corinth, *I have much people in this city.* He ſees us in our bondage as well as in our guilt, and if from both theſe the Son makes us
John viii. 36. free, *then are we free indeed.* In which words he is to be underſtood of ſpiritual liberty, having ſtated the oppoſite condition in theſe terms: *He that commits ſin is the ſervant of ſin.*

This is believing, then we begin to live, or ra-
Gal. ii. 20. ther *Chriſt lives in us, and the life we live in the fleſh is by faith in the Son of God;* ſo that when it is ſaid, that he is preached among the Gentiles, and believed on in the world, the meaning is, he has
Eph. i. 23. made them alive. *He is the Head over all things unto the church, and has the fulneſs of him who fills*
—— ii. 1. *all in all. And you has* HE *quickned who were dead in treſpaſſes and* SINS. The ſcripture has re-
John xii. 32. preſented him as an agent in our converſion. *When I am lifted up,* ſaith he, *I will draw all men unto*
Iſa. ii. 2, 3. *me.* The mountain of this Lord's houſe is *exalted above*

above the tops of the mountains ; HE *will teach us* SERM. 32.
of his law, and we will walk in HIS *way.* The believer has not only a new ſtate, having paſſed from death to life, but a new nature, he is brought *from the power of Satan to the living God.* Chriſt who pleads *for* him, does alſo plead *with* him, his own cauſe ; and he does it in ſuch a way, as to make all oppoſition flee. *The ſtrong man armed, has kept his goods in peace ; but here is a ſtronger than he, who takes from him his armour wherein he truſted.* This is the Apoſtle's account of his own converſion. *It pleaſed God to call him by his grace,* Gal. i. 15, *and reveal his Son in him,* and with that begun 16. his hopes of glory. *This faith is of the operation of God.*

(5.) Believing in Chriſt, is *growing* in the ſpiritual life. We are *preſerved in Chriſt Jeſus,* Jude 1. *and called : As ye have received Chriſt Jeſus the* Col. ii. 6, *Lord, ſo walk ye in him ; Rooted and built up in him,* 7. *eſtabliſhed in the faith, as ye have been taught, and abounding therein with thankſgiving. I am come,* Joh. x. 10. ſaith he, *that ye might have life, and that ye might have it more abundantly.* To this purpoſe we read of his *dwelling in our hearts by faith.* This agrees Eph iii. 17. to the language of his own prayer to the Father, *I in them, and thou in me, that they may be made* John xvii. *perfect in one.* This will be thoroughly underſtood 23. in the viſions of another ſtate, *In that day ye ſhall* —— xiv. *know, that I am in the Father, and the Father in* 20. *me, and I in you.* He told his diſciples, *I go away* ver. 19. *and come again, becauſe I live, ye ſhall live alſo. He that has begun a good work is to perform it to* Phil. i. 6. *the day of Chriſt Jeſus.*

So that believing is a continued reſt of ſoul upon him. Your faith muſt be often looking thither. *Who is this that comes up out of the wilderneſs lean-* Cant. viii. *ing on her beloved ?* Thus he adviſes, *Abide in me,* 5. *and I in you. As the branch cannot bear fruit of* Joh. xv. 4, *itſelf, except it abide in the vine ; no more can ye,* 5.

except

SERM. 32. *except ye abide in me. I am the vine, ye are the branches: He that abides in me, and I in him, the same brings forth much fruit, for without me ye can do nothing.*

SERMON XXXIII.

August 2. 1719.

(6.) WHEN we believe in Christ, we regard him as our great *Comforter* in every time of need. There is a distinction that you ought to observe in this case, which will keep you out of a mistake that many people run into. I do not assert that faith always takes into it the joys of the Holy Ghost, for we know there are persons who *sit in darkness and see no light*, and yet *fear the Lord and hearken to the voice of his servant.* But you must own, that even these are *looking* to Jesus that they may be *lightened.* They have no other friend to trust to. This is a *rock* that is *higher than themselves*, where they seek a shelter *when their souls are overwhelmed within them;* and therefore they are exhorted to *trust in the Lord, and stay themselves upon their God.*

Isa. l. 10. Ps. xxxiv. 5. — lxi. 2.

I do not mean that the believer always has these comforts from a Saviour, but that he flies to HIM for them, and is encouraged by that gracious proclamation, *Come unto* ME, *all ye that are weary and heavy laden, and I will give you rest.* It is he that saith, *Take* MY *yoke upon you, and learn of* ME, *and ye*

Mat. xi. 28, 29, 30.

ye shall find rest unto your souls; for MY *yoke is easy, and* MY *burden is light.* And thus he was promised: He is *the root of Jesse, who shall stand for an ensign of the people, to which the Gentiles shall seek; and his rest shall be glorious.* Our lot is cast into a rolling world, which like the troubled sea cannot rest, but *sends up mire and dirt.* Here we are floating, tossing, heaving, and cannot expect a full rest till we come to that which *remains for the people of God,* when *a sea* of waters shall be changed into one *of glass,* and instead of being unsettled any longer, we shall have crowns on our heads, and harps in our hands, *to sing the song of Moses and the song of the Lamb.*

SERM. 33.
Isa. xi. 10.
Heb. iv. 9.
Rev. xv. 2.
John xiv. 18.

But even in this life our Redeemer does not leave us *comfortless,* or, as the word signifies, he does not leave us orphans. We are not fatherless, though our Head is gone up to heaven, and we see him no more; or if we are so, yet our hope is in Him with whom *the fatherless find mercy. I will see you again,* saith he to his disciples, *and your heart shall rejoice, and your joy shall no man take away from you.* And that he told them in maintenance of a kind promise, *Verily, verily, I say unto you, ye shall weep and lament, and the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy.* This he illustrates by a similitude that is very common, and yet very powerful. He takes the chief instance of nature to shew the efficacy of grace, *A woman when she is in travail, has sorrow, because her hour is come; but as soon as she is delivered of a child, she remembers no more the anguish, for joy that a man is born into the world.* And that unaccountable transition, from a sadness to a serenity of mind, was to be brought about by *his coming again.*

— xvi. 22.
ver. 20, 21.

The meaning of that I take to be twofold. Both these senses are included in it: *First,* It immediately refers to his conversation with the disciples

SERM. 33. after his paſſion, by which he gave *infallible proofs* of his riſing again; this was a delightful interview to thoſe who ran from his croſs and wept over his
John xx. 20. grave. *He ſhewed them his hands and his feet, and then were the diſciples glad when they ſaw the Lord:* But, *ſecondly*, Surely the promiſe is more extended, and reaches farther than to the bleſſings of thoſe *forty days*. It belongs to all thoſe upon whom
— xiv. 17, 18, 19. he has beſtowed the other Comforter, *The Spirit of truth who ſhall abide with us for ever.* And he mentions this as a myſtery, that this Spirit is one *whom the world cannot receive, becauſe it ſees him not, neither knows him; but ye know him, for he dwells with you, and ſhall be in you.* And by thoſe words he has prepared you to underſtand what follows, *I will not leave you comfortleſs, I will come unto you; yet a little while and the world ſees me no more, but ye ſee me, i. e.* by a faith that others have not; *becauſe I live, ye ſhall live alſo.* There is a connection in the parts of that promiſe, that ſhall reach through all the ages of time, whilſt there is a believer upon earth, and from it he de-
ver. 21. duces another gracious promiſe: *He that has my commandments, and keeps them, he it is that loves me; and he that loves me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf*
— 23. *to him.* This he repeats and enlarges, *If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.* Certainly though theſe phraſes are to be guarded againſt any groſs and impure expoſition, yet they mean ſomething.

There is a joy that is ſtruck from a communion with Chriſt, whether a carnal world will allow it
Rev. iii. 20. or no. *He ſtands at the door and knocks, and if any man hears his voice, he comes in and ſups with him.* He knew the toil that his people were like to meet with, and therefore as they *lacked nothing* whilſt he was among them, ſo they ſhall be as well furniſhed

furnished when he went away. Bidding them *go and disciple all nations*, was throwing them into a duty of the greatest compass; ordering them to *baptize into the name of the Father, Son and Holy Ghost*, was engaging against them all the disdain of the earth; but what signifies that, when he saith, that *he will be with them to the end of the world?* SERM 33. Mat. xxviii. 19, 19, 20.

We find they used to set *his* promise over against all their troubles. As the Apostle argues, *Though I suffer these things, nevertheless I am not ashamed, for I know in whom I have believed, q. d.* he has already accounted for all that. Good people will have their sorrows; *without are fightings, within are fears;* and what must they flee to? Here is a plain way for their hope, *In the world ye shall have tribulation, but in me ye shall have peace; be of good cheer, I have overcome the world.* Thus he arises, not only with life and virtue, but *with healing under his wings.* He is the consolation of Israel. *His love is better than wine, and the smell of his garments than all spices. We sit under his shadow with great delight, and his fruit is sweet unto our taste. He that believes on him, out of his belly shall flow rivers of living waters.* We believe that Jesus is the Christ, the Son of God, and *believing, we have life in his name. The God of hope fills us with all joy and peace in believing, that we may abound in hope through the power of the Holy Ghost.* 2 Tim. i. 12. John xvi. 33. Mal. iv. 2. Cant. i. 4. John vii. 38. —— xx. 31. Rom. xv. 13.

(7.) They that believe in Christ, are obedient to him in all manner of conversation. I know that a severe accuracy will not let this go by the name of faith; but as it always is the fruit of it, I shall not separate what God has joined together. It is certain, that they who depend upon a Saviour are devoted to him; he is their *law-giver*, they serve the Lord Christ. *One is their Master, that is Christ. He purifies to* HIMSELF *a peculiar people, zealous of good* Mat. xxiii. 10. Tit. ii. 14.

SERM. 33. *good works.* And it is so much in vain to make a profession without this, that he reasons upon the folly of it, *Why call ye me Lord, Lord, and do not*
John xv. 16. *the things that I say? I have ordained,* saith he, *that ye should go and bring forth fruit, and that your*
—— xv. 8. *fruit should remain: hereby is my Father glorified, that ye bring forth fruit; so shall ye be my disciples.*

This is sometimes called the will of his Father, and sometimes he gives out the command in his own name. *The word that I speak is not mine, but the Father's who has sent me.* And in his last
—— xvii. 6, 7. prayer he saith, *I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word: Now they have known that whatever things thou hast given me are of thee, for I have given unto them the words that thou gavest me.* And
ver. 14. again afterwards, *I have given unto them thy word, and the world has hated them.* Besides these, there are scriptures that assert the doctrine to be his own, though not exclusive of the Father; but yet he represents himself as the fountain of light and truth. Hence we read of those who not only know not
Tit. ii. 10. God, but *obey not the Gospel of his Son; and of our adorning the doctrine of* GOD *our Saviour in all*
2 John 9. *things. He that abides in the doctrine of* CHRIST,
1 Cor. ix. 21. *he has the Father and the Son.* We are not *without law to God, but under the law to Christ.* It was for HIM that Paul suffered the loss of all things;
Phil. i. 20. he was so entirely devoted to him, that *as always, so now, this was his earnest expectation and desire, that* CHRIST *should be magnified in his body whether by life or death;* as if he had no other end above or beyond the magnifying of Christ; and this he grounds upon a principle that is of the greatest extent, *For to me to live is Christ.* In preaching
ver. 21. Col. i. 28, 29. CHRIST, *they warned every man, and taught every man, that they might present every man perfect in Christ, striving according to his working, who wrought*

in

in them mightily. In the name of Jesus every knee is to bow, of things in heaven, earth, and under the earth. SERM. 33. Phil. ii. 10.

(8.) In particular, they that believe in Christ, live in the acts of religious *worship* to him. They endeavour to walk worthy of him: He is *the King of Saints.* It is he who *loved us, and washed us from our sins in his own blood, and has made us to be kings and priests to God and his Father.* We are to *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to whom be glory both now and for ever, Amen.* They come to his footstool, they bow before his throne, and worship towards the place where his honour dwells. Rev. i. 5, 6. 2 Pet. iii. 18.

To this did the providence of God give an early testimony. Wise men came from the east to Jerusalem, saying, *Where is He who is born King of the Jews, for we have seen* HIS *star, and are come to worship* HIM. It is making very little of that word to suppose that it means no more than the presents they brought him; for *when they saw the star, they rejoiced with exceeding great joy.* Was this only for an opportunity to pay him a civil compliment? When they came into the house, *they saw the young child and his mother, and fell down and worshipped* HIM; *and when they had opened their treasures, they presented unto* HIM *gifts, gold, frankincense and myrrh.* These I take for granted were the methods of adoration in their country. It was foretold of Christ, that *the kings of Tarshish and of the isles shall bring presents: The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, and all nations shall serve him.* They meant by what they did, a great deal more than homage to a temporal prince, because such a carriage was all a superfluity to an Infant who could not receive it. Mat. ii. 1, 2. ver. 11. Psal. lxxii. 10, 11.

If it is said that these were heathens and idolaters, and therefore nothing ought to be concluded from

SERM. 33. from their practice as a rule to ours: the anſwer is very eaſy; they were now under a particular conduct from the great God; Providence brought
Hag. ii. 7. them in as witneſſes to Him who was to be *the deſire of all nations;* there was a ſtar to guide them thither, an extraordinary dream to direct them back again; and can we think he would ſuffer them to pollute the firſt honours that were paid to our Saviour with rank idolatry? Is it not natural to ſuppoſe, that theſe men were brought from afar with greater thoughts than merely becauſe *a child was born, and a Son was given?* They do not ſpeak of his miraculous conception, that he was the Son of a Virgin, but regard him in a quality of which there was no viſible appearance, as one *born King of the Jews*, and as ſuch a one they came to worſhip him. A king of the Jews had no relation to them, they were in no ſubjection to a prince of that country; but under this name they enquire for a Saviour, who being the object of their worſhip, muſt be conceived to have another
Pſal. xxii. 27. 29, 30. nature beſides the human. *All the ends of the world ſhall remember and turn to the Lord, and all the kindreds of the nations ſhall worſhip before* THEE. *All they that be fat upon earth, ſhall eat and worſhip: All they that go down to the duſt ſhall bow down before* HIM; *A ſeed ſhall ſerve* HIM, *it*
—— lxxii. 15. 17. *ſhall be accounted to the Lord for a generation. He ſhall live, and to him ſhall be given of the gold of Sheba; prayer alſo ſhall be made for him continually, and daily ſhall be be praiſed.* HIS *name ſhall endure for ever:, his name ſhall be continued as long as the ſun: Men ſhall be bleſſed in* HIM, *and all nations ſhall call him bleſſed.*

To this agrees the practice of his own followers, whom he would no more ſuffer to call him good, and fall down before him, than he would the young man in the Goſpel, if they had not been perſuaded of another nature beſides what came into

to the imaginations of that perſon. But when the SERM. 33.
Word was made fleſh and dwelt among them, they John i. 14.
beheld his glory as the glory of the only begotten of the Father. What a ſtrange acknowledgment does he receive from Nathanael, upon his telling him, *Before Philip called thee, whilſt thou waſt under the fig-tree I ſaw thee.* Upon which he cries out, *Rabbi, thou art the Son of God, thou art the King of* ver. 49.
Iſrael. A Prophet might have ſaid as much as this. Eliſha told the king of Iſrael what the king of Syria ſaid in his bed-chamber, and therefore the concluſion from his ſeeing Nathanael under the fig-tree, could be no more than that of the Samaritan woman, *Sir, I perceive thou art a Prophet:* But as ſoon as ever he receives the knowledge of the truth, he profeſſes another ſort of regard. Though Chriſt *did* no more in that caſe than ſome Prophets had done, yet he *was* much more than any prophet had been. The confeſſion goes out in ſuch language as was never uſed to any other, *Thou art the Son of God, thou art the King of Iſrael.* And our Lord is ſo far from correcting or holding in the zeal of the man, that he opens out the argument there was for it, *Ye ſhall ſee heaven opened,* ver. 51.
and the Angels of God aſcending and deſcending on the Son of man.

We find that as the Apoſtles were better inſtructed, they went to greater examples of adoration. Peter fell at his feet, and cried out, *Depart from me, for I am a ſinful man, O Lord.* This he was led into by a ſurpriſe at the draught of fiſhes. It is a ſtrange way of addreſſing one who had both given him a miracle and a favour. Why ſhould he upon that talk of his *departing from him,* and why muſt that lead him into a confeſſion of his being a *ſinful man?* I take it for an impreſſion of the ſame nature with that upon Iſaiah, when he ſaw *his glory* in perſon as Peter did in fact, *Wo is* Iſa. vi. 5.
me,

SERM. 33. *me, for I am undone, a man of unclean lips, for mine eyes have ſeen the King, the* LORD OF HOSTS.

It was a very proper motion made by the Phariſees, when the children and the multitude were ſinging *Hoſannah* before him, *Maſter, rebuke thy diſciples:* That he ought to have done, if he had not looked upon himſelf as the great object of worſhip. For we find of whom theſe things were to be ſaid, *Bleſſed is he that comes in the name of the Lord:* GOD *is the Lord who has ſhewn us light.*

Pſ. cxviii. 26, 27.

After his reſurrection he gave way to the ſame practice, and that in a higher degree. We read that *when they ſaw him, they worſhipped him; but ſome doubted.* That the term of worſhip does not always ſignify a religious adoration, is certain; but that it ſometimes does ſo, is as certain; and therefore the queſtion is not what ſenſe it may bear in other places, but what is more likely in *this:* Here we read of ſome that worſhipped him, and of others that doubted. Doubted what? whether they ſhould pay him an external civility? If he was *not* their Saviour, there could be no harm in bowing to him. If *that* was all that the others meant by their worſhip, there need be no great diſpute between them: But it is plain theſe doubts were about the truth of his reſurrection. They who were ſatisfied of that, ſhew it in a way that the reſt durſt not, and that is, by acts of religious worſhip. Nay more than that, we read of his taking them as far as to Bethany, *and bleſſing them, and whilſt he bleſſed them, he was parted from them, and taken up to heaven;* and yet THEN it is ſaid *they worſhipped him.*

Mat. xxviii. 17.

Luke xxiv. 51, 52.

Was *this* only an external compliment too? We pay ſuch things to a creature, but never to an abſent one. What can worſhipping him, when he was gone, include leſs than their belief, that he is the Lord who *fills heaven and earth?* Had they regarded no more than his body, all reſpects to that were over; but we read their thoughts in their carriage,

carriage, and it must not be said of them, that *they worshipped they knew not what.* SERM. 33.

Nay, the great badge of the Christian Religion, that which his disciples wear, is *the name of the Father, Son, and Holy Ghost.* Into this they are *baptised;* and what an odd character would it be to say, that we are resigned to one supreme and two subordinate Gods? that we are as much devoted to a higher and a lower creature, as we are to *the Father of Spirits?* The notion that baptism is not an act of worship, is such a degrading of that solemnity, that it only shews the people will say any thing to maintain their scheme. Is it not worship for me to give up myself to be the Lord's? To have his name called upon by me? To enter into his covenant, and proclaim this to the world? Ought not my soul to go along with that surrender? Do I not then avouch the Lord to be my God, and depend upon the blessings that he has promised, and is not this worshipping? *One shall say, I am the Lord's,—and another shall subscribe with his hand to the Lord.* What Lord is this? He gives the answer himself, *Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last, and besides me there is no god.* Mat. xxviii. 19. Isa. xliv. 5, 6.

(9.) Believing in Christ is trusting him for *protection* to the end of life. Our inheritance is reserved, our principles are imperfect. It does not appear either what we shall *be*, or what we shall *have.* Our great life is not revealed, but *hid with Christ in God; and he who is our life* is hid too. We are waiting for the day when *he shall appear, and we appear with him in glory.* The grace that is to be brought to us, comes *at the revelation of Jesus Christ.* No security of the covenant, no stanchness of the promises, can set the Christian above his fears; and therefore he must look to One who can secure him till he gets home. Col. iii. 3, 4. 1 Pet i. 13.

SERM. 33. And for this, he has his eyes upon that Saviour,
Jude 24. who is *able to keep him from falling, and to present him faultless before his glory, with exceeding joy.* We are *preserved in Christ Jesus, and called.* The perseverance of the saints is as true as it is comfortable; but it has been much opposed. Now, if the dispute is upon man's ability to save himself, and the sufficiency of those principles that are put into a believer to work through, and work out a salvation, we must give it up. *There is no just man upon earth that does good, and sins not: a just man falls seven times a day.* And if we had no other security than this, we must never affirm any thing of that nature.

But you know the truth hinges upon something else; and that is, whether Christ *can* save to the uttermost those that come to him, and whether he
Phil. i. 6. has not said that he *will.* Our confidence is in *this very thing, that he who has begun a good work, will perform it till the day of Christ.* So that, believing is depending upon him for what is behind.

Every Christian finds himself engaged in an unequal *war:* there is no fair match between the confederate powers of darkness, and the poor frail resolutions of a man. But the battle is the Lord's,
Heb. v. 9. and so our confidence is in One, who *being made perfect from his sufferings, is become the author of eternal salvation to as many as obey him.* This
Rom. i. 17. makes it needful that *the just* should *live by his faith; the righteousness of God is revealed from faith to faith.* Believing is a continual rest of soul upon Christ: We in this wilderness are *leaning on*
Heb. vi. 18, 19. *our beloved.* Here is *a hope set before us; and to that we flee for a refuge, to lay hold upon it. This hope we have as an anchor sure and stedfast, and it enters into that within the vail.* The anchor takes *its hold* above, we have *ours* below, and keep pulling, and drawing, and bringing ourselves to. Thus we are pleading his righteousness afresh, that our God

God may *multiply to pardon. The life we live in the flesh, is by faith in the Son of God.* Living in holiness is a renewed or a continued believing. We have never done with that faith till our life is at an end in the flesh, and we gone up to the world of Spirits. SERM. 33. IIa. lv. 7. Gal. ii. 20.

(10.) Believing in Christ is looking to him as the *finisher* of our faith; as one that is to give the completing stroke to his own work. *His hands laid the foundation*, as it was said of Zerubbabel, in the building of the temple, *and his hands shall lay the top-stone with shouting.* And what are they to shout? but *Grace, grace unto it?* that is the grace of our Lord Jesus Christ. We are to be *complete in* HIM. It is he that saves εἰς τὸ παντελὲς to the last perfection, to the end of the work, to the giving in all that is meant by it. Our proficiency is by degrees, and God knows, very slow ones. *The righteous holds on his way, and he that has clean hands grows stronger and stronger.* But the perfection comes all at once; one moment will give us the fulness of grace and purity, that here we have fought in vain. Zech. iv. 9. Col. ii. 10. Job xvii. 9.

Now, this comes from Christ: *he is the head of principality and power.* Every man is to be *presented perfect in him:* he is called *the finisher of our faith.* And, with respect to this great happiness, we *die in faith*, knowing that when we are *absent from the body, we shall be present with the Lord.* To be *with Christ* is far better; it is that which gives us a *desire to depart.* In this we have an eye to the full felicity of the soul, that in leaving one house of an earthly tabernacle, we shall be *cloathed upon with another house which is from heaven*, and so *mortality is swallowed up of life.* 2 Cor. v. 8. Phil. i. 23.

But besides this, with Christ we trust our bodies, *our flesh shall rest in hope;* and, *if we believe that Jesus died and rose again, even them also that sleep in Jesus will God bring with him. He is the resur-* Psal. xvi. 9. 1 Thes. iv. 14. Joh. xi. 25.

rection

SERM. 33. *rection and the life; and whoever believes in him, though he were dead, yet shall he live.* They are called *the dead in Christ*, who shall rise first. His resurrection is considered two ways: *First*, as the pattern of ours; he being raised, is become *the*
1 Cor. xv. 23. *first-fruits of them that sleep. Every man in his own order; Christ the first-fruits, and then they that are Christ's at his coming.* And, *secondly*, He is the
Phil. iii. 21. author of that great work: He *changes and fashions these vile bodies like unto his glorious body, by a power that subdues all things to himself.* They
Joh. v. 25. that are in their graves shall *hear the voice of the*
Job xix. 25, 26, 27. *Son of man; and they that hear shall live. Our Redeemer lives, and he shall stand at the latter day upon the earth.* So that, *though after our skin worms destroy this body, yet in our flesh we shall see* GOD, *whom we shall see for ourselves, and not for another, though our reins be consumed within us.*

This it is to believe; and for these several benefits does our faith regard Him, who was manifest in the flesh, and justified in the Spirit. He is seen of Angels, and he is believed on in the world. We walk by faith, and they by sight. They behold him *as he is;* and though we at this distance do
1 Pet i. 8. not *see him, yet we love him; and in whom, though now we see him not, yet believing, we rejoice with a joy unspeakable, and full of glory.* This is *the faith of God's elect*, the employment that it is in, and the application that it makes. It is a faith in the Son of God, as well as in the Father. We believe in God, we believe also in him. This gives a virtue to all our religion: the Scriptures are no farther able to make us wise to salvation, than through the faith which is in Christ Jesus.

II. I am now to open this account that is given of Him, as an argument of his DIVINITY; that He in whom the world are to believe, can be no other than the Most High God. You plainly find a distinction between the two natures in our

blessed Lord. Sometimes he is represented as the *medium*, rather than the *object* of our faith: for faith being an act of worship, it ought to fix upon none but the supreme cause: *He that comes unto God must believe that he is;* and there is a consideration that we may have of our Saviour, wherein he cannot be the object of it. The Apostle is very particular, and speaks with all the guard that could be desired. He saith, *Christ was manifest in these last times for us, who by him do believe in God that raised him from the dead, and gave him glory, that our faith and hope may be in God.* SERM. 33. Heb. xi. 6. 1 Pet. i. 20, 21.

Here you find two things. *First*, That as Mediator we do not believe *in him*, but *by him*. He does not receive our faith, but direct it and convey it. And, *secondly*, That the faith and hope of a Christian can be in no other than a God; and therefore, if we are not to have a higher consideration of a Redeemer, than as a middle person between God and us, we can never be said to believe *in him*. What care does the Apostle take to tell us, that this is too much for a creature? And if there had not been scriptures of another import, that reveal him to us as the proper object of our faith in the same way that the Father is, we could never have said so much of him. Now, these texts are not to be dashed against one another; there is no manner of contradiction between them.

We may, and ought to regard our Saviour in his two limited characters: *First*, As true and proper man; one *made of a woman*. Thus he was frail in his body, and imperfect in the qualifications of his soul: he *grew in knowledge* as well as *stature*. There were things that he *knew not*. He came to a fig tree, if he might find fruit on it. The hour of judgment is what no man knows, nor the Angels, nor *even the Son*, but the Father. On this account he would not be called good, because there is none good but one, that is God.

Secondly,

SERM. 33. *Secondly,* Even as Mediator he is to be considered in a lower ſtation. For though that character takes into it a Divine Nature, yet he is ſituated between God and man; below the one, and above the other; or rather, as high as the one, and as low as the other. Thus he was *made under the law,* and came not to do his own will, but the will of him that ſent him. And *when all things are ſubject, the Son himſelf muſt give up the kingdom to the Father, and be ſubject, that God may be all in all.* In this reſpect *the Father is greater than he.* But neither of theſe are a contradiction to thoſe other accounts that we have of him. As man he was not equal to God in *nature;* as Mediator, he was not equal to him in *place,* but appeared *in the form of a ſervant.* But in the exiſtence that he had before he took upon him our nature, *he thought it no robbery to be equal with God.* Nor can we believe in him the ſeveral ways that I have opened to you, if he is not *the only living and true God.*

1 Cor. xv. 28.

Joh. xiv. 28.

Aug. 16. 1719.

SERMON XXXIV.

AFTER this preliminary diſtinction, into which we are led by a cloud of witneſſes, I may reaſſume my argument, That He who is thus believed on in this world, deſerves the name that is given him in this text, of the Moſt High GOD. By that expreſſion I do not mean a titular deity. Thoſe ſhuffling arts of language are unworthy of a miniſter, and ſcandalous to the Goſpel that he preaches:

preaches: *We have renounced the hidden things of dishoneſty, not walking in craftineſs, nor handling the word of the Lord deceitfully.* As our exhortation is not of *uncleanneſs*, ſo neither is it of *deceit or of guile; but as we are put in truſt with the Goſpel, ſo we preach, not as pleaſing men*, who may eaſily be impoſed on, *but* that *God who ſearches the hearts*, and knows what we mean in every diſguiſe of ſpeech. For *there is not a word in our mouths, but lo, he knows it altogether.* We are not ſent to trifle with mankind. If Chriſt is not God, it would be dangerous to call him ſo; and I ſhould never dare to do it without a guard. But if he is, we need not be afraid of owning his title, againſt all the learning and violence that are brought into the quarrel; for it will be found, *that the wiſdom of this world is fooliſhneſs with God.*

SERM. 34. 2 Cor. iv. 2. 1 Theſ. ii. 3. 1 Cor. i. 20.

I have already ſhewn you what it is for him to be believed on; and as I think that account agrees with the whole current of the Bible, ſo I ſhall go over every one of thoſe particulars again, and let you ſee that they can be true of none but *the Moſt High God.* You have heard that believing in him is, 1. Receiving the *teſtimony* that we have concerning him. 2. A *looking* upon him as the only Saviour of the world. 3. *Relying* upon the righteouſneſs that he has provided. 4. *Deriving* from him a principle of grace. 5. Being *ſupplied* by him with an increaſe. 6. *Regarding* him as the great comforter of our ſouls. 7. *Obeying* him in all manner of converſation. 8. Giving him religious *worſhip.* 9. *Truſting* him for a protection; and, 10. *Looking* to him as the finiſher of our faith. That theſe are things comprehended in our believing, I doubt not, will be plain enough to all that look into the Scriptures; he that runs may read it. Now, I ſee no danger in affirming, that every one of theſe particulars ſuppoſe Him to be

SERM. 34. be truly and eternally God, or otherwiſe our preaching is in vain, and your faith in vain.

1. As believing ſignifies our receiving the teſtimony that is given concerning him, it concludes him to be a God, or otherwiſe, we muſt look upon the New Teſtament as a ſtrange book, if it does no more than proclaim the coming of a creature. They that bring good tidings, are ordered to *lift up their voice with ſtrength, to lift it up, and not be afraid, ſaying to the cities of Judah, Behold your* GOD. *Behold, the* LORD GOD *ſhall come with a ſtrong hand, and his arm ſhall rule for him. Behold, his reward is with him, and his work before him.* And this is He, who ſhall *feed his flock like a ſhepherd.* Why muſt there be warnings given, Prophets raiſed up in every age, wonders and miracles wrought, and above all, the *Holy Ghoſt ſent down,* merely to make way for a derived being, who, notwithſtanding all his glory, is infinitely below *the Father of Spirits?*

Iſa. xl. 9, 10, 11.

It has been the deſign of God, ever ſince he made the world, to be worſhipped in it. And he has taken ways to diſplay himſelf for that very purpoſe. Thus it pleaſed him to write out his perfections upon the heavens, which *are the work of his fingers.* He has added to theſe arguments the methods of his providence, by which a man is brought to ſay, *Verily there is a reward for the righteous; verily, he is a God who rules in the earth.* And theſe are ſo clear and valid, that *the heathen are without excuſe, becauſe what may be known of God is manifeſt in them; for he has revealed it to them.* But there are ſtill more eminent ways of making him known to the world. A Redeemer appears with a greater evidence than can ever be fetched out of the works of creation: he has ſomething better than ſun, moon, and ſtars, to tell mankind what he is. And,

Pſ. lviii. 11.

Rom. i. 19, 20.

Muſt the Supreme God be diſcovered with theſe lower and feebler methods? and ſhall a creature

ſhew

shew himself to the world in ways more divine and glorious? Are we directed to find out the Father by the growth of the earth, and the beauty of the heavens? and can there be no revelation of the *Son*, but by sending him among us, with a train of miracles, signs, and wonders, and last of all, by the effusion of the Spirit? Is the Holy Ghost sent down to glorify the Son, and are we directed to the lowest parts of the creation, in our searches after the Father? *Ask the beasts of the field, and they will tell thee, and the birds of the air will declare to thee.* In these cases the honour is no way proportioned, we worship and serve the creature more than the Creator. SERM. 34.

The greatest testimony that ever the world received was by the Holy Spirit. This is above all thunders, voices, ministers, prophets, and miracles. He was sent down from heaven; and what is he a witness to? What is his errand among us, both in forming the scripture, and working upon the conscience? Christ tells us, *He shall glorify* ME, *for he shall take of mine, and shew it unto you. We*, saith the Apostle, *are witnesses of these things, and so is the Holy Ghost, whom God has given to them that obey him.* The dispensation of the Spirit is to lead us to a Saviour. And is our way to *Him* under greater directions than ever that to a *God* was? Is there something in making *him* known more divine and glorious, than any methods that the Father himself has taken for several generations? what! shall the greater Person be talked of with lower discoveries? and shall a creature, a derived dependent being, have more train and retinue to his reputation, than ever was heard of for the Supreme Majesty of heaven and earth? John xvi. 15. Acts v. 32.

Certainly you must conclude, that He who shines into our hearts, does it to give us *the light of the knowledge of the glory of God, in the face* or person *of Jesus Christ.* We see in him the glory 2 Cor. iv. 6.

SERM. 34. of a God; and on purpose that we may see it, more is done for us, and more in us than making a world: *To him give all the Prophets witness*; and it was *the Spirit of Christ* in those Prophets that
1 Pet. i. 10, 11. bare this witness: *They searched diligently into this salvation*, namely, *the sufferings of Christ, and the glory that should follow.* These are prophecies of the most early date; and these are matched with the testimony of the Holy Ghost in after ages. Now, what could be done more for a God?

And is all this profusion of evidence a tribute to one who is a creature? No; the Scripture has never given us an account so unequal and monstrous as that must have been. We are not directed to the creation, to things that *do appear*, for the proofs of an *eternal power and godhead*; and to things that do *not appear*, that from them we may have our conviction of a Saviour. This would be too much for him if he was not God; and therefore we are expressly told, when he was in the world, that
John i. 10. *the world was made by him.*

There are two interpretations given of these words, which are very different from one another, though they are both of them directed against the truth as it is in Jesus. Sometimes we find one of them insisted on, and sometimes another; for Satan is resolved to drive the nail that will go.

Some tell us, that the world made by him is the Gospel-church, which is a sort of a new world. But to such expositors we may cry out with the Apostle, *O foolish people, who has bewitched you?* Do but see what confusion it brings into the text: *He was in the world*; that is, in the church; *and the world was made by him*; that is, he is the author of the church; but then it is added, and *the world knew him not.* Can this be understood of the church? Did not *they* know him? Yes, the very thing that made them his people, or rather proved them so, was their *seeing his glory, as the*

glory of the only begotten of the Father, full of grace and truth. He himſelf diſtinguiſhed between the world and his people: *O righteous Father, the world has not known thee, but I have known thee, and theſe have known that thou haſt ſent me.* But this ſhews that *the legs of the lame are not equal.* It is with the adverſaries of his Divinity, as it was with thoſe of his Innocence, that their *witneſs agrees not together.* SERM. 34. John xvii. 25.

Another interpretation which people are now driven to, is, that he made the world as an *inſtrument.* But did ever true language ſay that an inſtrument made any thing? Is it not enough that we talk error, but muſt we talk nonſenſe? *Shall the ax boaſt itſelf againſt him that heweth therewith? or ſhall the ſaw magnify itſelf againſt him that ſhakes it? as if the rod ſhould ſhake itſelf againſt him that lifts it up, or as if the ſtaff ſhould lift up itſelf, as if it were no wood.* The world was made by *Him*, who was then *in it, i. e.* when he was made fleſh, and dwelt among us. And, if this may be ſaid of an inſtrument, how can any words go higher to the honour of the ſupreme Agent, than theſe we have of *him*, that *all things were made by him, and without him was not any thing made that was made.* — i. 3.

What is the report that we have of him? John the Baptiſt was the greateſt of his meſſengers, and he proclaims, *Prepare ye the way of the Lord, and make ſtraight in the deſart a high-way for our God.* This paſſage in the Old Teſtament cannot without fraud and force be applied to a creature. *Comfort ye, comfort ye my people, ſaith your God.* And is not this to be underſtood of the Supreme Being? How is the comfort to flow or be revealed, but by the voice of him that cries in the wilderneſs? This is what John the Baptiſt ſaid of himſelf, that he was the perſon deſcribed in that prophecy. He was, as his father Zacharias ſaid of him, *ſent before* Iſa. xl. 1. 3. Iſa. xl. 1.

SERM. 34. *fore the face of the Lord, to prepare the way before him.* Now this is called by the Prophet preparing the way *for our God*, for the God of Israel, who was known by his relation to that people; for *the Lord alone did lead him, and there was no strange god with him.* Thus it is farther said of John, that *he was the Prophet of the Highest*, of the Most High: which is a name fit for none but Him, who
Ps. cxlvi. 10. is *over all blessed for evermore. The Lord shall reign for ever, even thy God, O Zion, unto all gene-*
Heb. xiii. 8. *rations. Jesus is the same yesterday, to-day, and for ever.*

2. In believing we look upon him as the only Saviour of the world; and this cannot be affirmed
1 John v. 20. of one that is not God: *We know that the Son of God is come, and has given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* You will find a great deal of difference between Him and other good men, who have served their generation according to the will of God.

I take Moses to be the first in that character; a person honoured with the fullest commission, and
Deut. xxxiv. 10. the clearest credentials: *There arose not a Prophet since in Israel like to Moses, whom the Lord knew face to face.* It was needful that the people should believe his being sent from God, that he did not those things of his own mind. Of him we have
Heb. iii. 2. this character in the New Testament, *that he was faithful to him that appointed him in all his house.* But then, it is there observed, that he was only so faithful *as a servant, and in testimony of things that were to be spoken after.* There was no fear of mistaking him for a God; the distinction was always plain and full between himself and the Divine Majesty whom he represented. He was *made a god to Pharaoh;* but that sentence does not deserve a place in the objection. The man must be very

very ignorant indeed, who concludes his deity from that. He all along told them, that *their murmurings were not againſt him, but the Lord.* He did every thing according to the pattern ſhewed him in the mount; and therefore ſaith himſelf in that ſong: *He* (*i. e.* God) *loved the people; all his Saints are in thine hand; they ſat down at thy feet; every one ſhall receive of thy words: Moſes commanded us a law:* he always directed them to a greater than himſelf. SERM. 34. Deut. xxxiii. 3, 4.

The people once made choice of him for a *Mediator: Go thou near, and hear all that the Lord our God ſhall ſay, and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear it and do it.* But did he take this honour to himſelf? No; he makes an advantage of the peoples deſire to have a middle perſon between God and them, and upon that tells them of our bleſſed Saviour. You find the prophecy connected to that very caſe. *The Lord thy God will raiſe up to thee a Prophet from the midſt of thee, of thy brethren, like unto me; unto* HIM *ſhall ye hearken: According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear the voice of the Lord my God, neither let me ſee this great fire any more, leſt I die. And the Lord ſaid unto me, They have well ſpoken, in that they have ſpoken, I will raiſe them up a Prophet from among their brethren, like unto thee.* This is a paſſage that the New Teſtament makes great uſe of. The Apoſtle Peter pleads from it, that God *had ſent Jeſus, who before was preached unto you; whom the heavens muſt receive till the times of the reſtitution of all things, which God has ſpoken by the mouth of all his holy Prophets ſince the world began: For Moſes truly ſaid unto the fathers, A Prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things, whatever he ſhall ſay unto you.* So the Martyr — xviii. 15, 16, 17. Acts iii. 20, 21, 22.

SERM. 34. tyr Stephen, when he had given an account of the great things that Moſes had done, by how many changes, and through how many contradictions he was formed to the deliverance of the people out of Egypt, he fixes on that one point, *This is that Moſes who ſaid unto the children of Iſrael, A Prophet ſhall the Lord your God raiſe up unto you.*

Acts vii. 37.

So that upon the whole you find though Moſes had ſuch a commiſſion as was never equalled, and thoſe credentials that were never exceeded, yet ſtill he referred the people to one above and beyond himſelf, one that was their God, and who in the fulneſs of time would be their Prophet. Now you will obſerve, though the Apoſtle gives it as a noble character of Chriſt, that *he was faithful to him that appointed him, even as Moſes was faithful in all his houſe;* yet he adds, *This man was counted worthy of more glory than Moſes;* not upon account of faithfulneſs, for that an inferior may have equally with a ſuperior. A man whom you truſt with twenty ſhillings is as honeſt as one that manages a concern of ten thouſand pounds; as Moſes is ſaid to be faithful in all things, ſo *in that* he could not be exceeded.

Heb. iii. 2. —— 3.

But Chriſt is *worthy of more glory* upon another account, from the dignity of his perſon, *inaſmuch as he that builded the houſe has more honour than the houſe.* By his houſe is meant his people, his Church, the whole family, both in heaven and earth. Moſes was only a ſervant to theſe, and therefore could have no more than his particular ſhare with them; but Chriſt having built the whole houſe, has more honour than all of it put together, than the whole aſſembly of Saints and Angels, whoſe names are written in heaven. And can this be conceived of a creature? No; *Every houſe is built by ſome man, but he that built all things is* GOD. Chriſt is ſaid to be this *builder* in the former verſe; and to ſhew us of *what nature* that is

—— 4.

to

to be underſtood, he calls him *a God* in this. *Moſes was very faithful in all his houſe as a ſervant,* *i. e.* he fulfilled his orders; he did every thing according to the pattern ſhewed him in the mount, but this was *for a teſtimony of thoſe things that were to be ſpoken after.* Now *Chriſt is a Son over his* OWN *houſe, whoſe houſe we are.* It could not be ſaid of Moſes that the Iſraelites were his. When God tells him, *Thy people* whom thou broughteſt out of Egypt have rebelled, he returned the relative term back again, *Lord, they are* THY *people and thy inheritance whom* THOU *haſt purchaſed for thyſelf:* and ſo he ſaith in another place, *Have I conceived all this people at once?* But Chriſt calls the houſe *his own*, and who muſt this be? SERM. 34. Heb. iii. 5. —— 6.

Well, the Apoſtle applies to him that paſſage out of the 95th Pſalm, *Harden not your hearts in the provocation, and the day of temptation in the wilderneſs*, as they did who are ſaid to tempt Chriſt; and then concludes thus, *Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.* I take theſe characters to be joined, or otherwiſe I can ſee no force in his argument, and no propriety in his quotation. He who is ſaid to be the *builder of all things, the builder of his houſe*, the *Son over his own houſe*, is at laſt called *the living God*, not by obſcure and uncertain conſequences, but in the plain and natural language of Scripture. ver. 8. —— 12.

Let none ſay that we affirm this without the authority of the Bible, or that it comes in among the things that man's wiſdom teaches. It is as plainly a doctrine that *the Holy Ghoſt teaches* as any can be, and appears ſo to every one who will compare ſpiritual things with ſpiritual. Do we call him your only Saviour who is not your God? No, we dare not. The work that he has done *for* you, and muſt do *in* you, is too great and good for any thing but Divinity, and therefore the titles are

joined;

SERM. 34. joined; he is *a juſt God, and a Saviour, and there is none beſides him. David's defence was of God,* which may be underſtood of a temporal deliverance; and is *our* greateſt happineſs from a creature? No; we have very noble notions of a Deity from our intereſt in him; for *our God is the God of ſalvation, and to God the Lord belong the iſſues from death.*

Pſal. lxviii. 20.

Compare ſuch titles as theſe with what is ſaid of Chriſt, that *there is ſalvation in no other;* upon which account he goes by that name, for all the ends of the earth ſhall ſee *the ſalvation of our God!* So good old Simeon ſaith, *Now letteſt thou thy ſervant depart in peace; for mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Iſrael.* Your ſalvation is of that Lord who made heaven and earth; and who is this, but the ſame, who being made perfect from his ſufferings, *became the author of eternal ſalvation to as many as obey him?* Thus he is placed as *the ſalvation in Zion for Iſrael his glory.* What is got by talking of a Saviour who is not a God? We loſe our hope, and He his praiſe: But I truſt *you have not ſo learned Chriſt.* You may ſay of him in whom your confidence is placed, *This is our God for ever and ever, and he ſhall be our guide even until death.*

Iſa. lii. 10. Luke ii. 29, 30, 31. Pſal xlviii. 14.

3. Believing in Chriſt Jeſus, is relying upon the *righteouſneſs* that he has brought in. We find that none can ſtand in God's ſight *when once he is angry,* and *marks iniquity,* and this we are ſure he does. *Thou ſetteſt our iniquities before thee, our ſecret ſins in the light of thy countenance.* Here we have nothing to flee to but *the blood of ſprinkling.* It is called ſo from that which was typical of it under the Old Teſtament, Heb. ix. 19. 21. You there ſee how far the virtue of it was extended; *When he had ſpoken every precept, he took the blood*

Pſal. xc. 8.

of

of calves and goats, and ſprinkled both the book and all the people. He ſprinkled the book to bring the law within the covenant of grace, to take away the curſe that was in it, and continues upon all thoſe that are under it. He ſprinkled the people to take off their guilt, that they might be purified from an evil conſcience. Nay, it is ſaid, he ſprinkled with blood the *tabernacle and all the veſſels of the miniſtry;* and in particular we read, that he threw ſome of this blood upon the *mercy-ſeat*, which was ſuppoſed to be the throne of God, and upon the *tabernacle*, which was his houſe, and upon the *veſſels of the miniſtry*, which were his furniture,—to ſhew that heaven itſelf muſt be rendered propitious by an atonement or ſatisfaction; and theſe, as the Apoſtle tells us, were *patterns of things in the heavens*: But ſaith he, *The heavenly things themſelves*, the real happineſs, and all the grace that leads to it, *were to be purified with better ſacrifices than theſe.* And what are they? Chriſt has by his own blood *gone into the holieſt of all, to appear in the preſence of God for us.* SERM. 34.

That he who died was a man, a partaker of fleſh and blood, is true enough; for that reaſon he was *in all things made like unto his brethren, that by death he might ſubdue him who had the power of death, that is, the devil.* Our nature was needful to make his dying a *reality*, but whence did it derive the merit to make it a *ſatisfaction?* This ſuppoſes another nature that is without any robbery *equal to God.* And his obedience to death, even the death of the croſs, could be only valid to his own glory, and our happineſs, from the antecedent dignity of his perſon. *Being the brightneſs of his glory,* Heb. i. 3. *and the expreſs image of his perſon, and upholding all things by the word of his power, he did by himſelf purge away our ſins.*

So that when we read of his ſufferings in the moſt pathetic terms, that he was broken, grieved,

SERM. 34. *taken from prison, and from judgment,* there is this
Isa. liii. 8. thrown in, *Who shall declare his generation?* It was an easy matter to trace his family, that he was of the seed of David, according to the flesh; and therefore that is not the generation which the Prophet speaks of as a matter not to be declared. For he would say himself, *Ye know who I am, and whence I came, but He who sent me is true, whom ye*
Pro. xxx. 4. *know not. Who has ascended up into heaven, or descended? who has gathered the wind in his fists? who has bound the waters in a garment? who has established all the ends of the earth? what is his name, and what is his son's name, declare if thou canst tell?*

What would the smiting of the shepherd have signified, if the sword had not been directed by God against *the man that was his fellow?* and why should he be called God's *righteous servant* at the time that it *pleased the Father to bruise him, and put him to grief?* Why should it be said, *By his knowledge shall he justify many,* when the way of his doing it, is *bearing their iniquity?* His death was soon over, and how came he in that to bring in *an everlasting righteousness?* The virtue was not in his sufferings, but in his person, and therefore it is
Jer. xxiii. 6. said, *This is the name whereby he shall be called, Jehovah our Righteousness.* As Jehovah he must live for ever, as our righteousness he was obliged to die; for *be put away sin by the offering of himself.* He who was crucified must be a man; He who by *that* brought in a righteousness must be Jehovah. It appears by this, that he who paid the price was equal to him that received it.

That objection is only a sound, That if He who made the satisfaction was a God, then the same person both gave it and took it. This proves that what we speak of is a *mystery,* but it does not for that cease to be a *truth;* for the same argument lies almost against every thing in religion. Is our

grace

grace and duty any thing elſe but what God both gives and receives? *All things come of thee, and of thine own have we given thee.* Is it not ſaid as plainly as it can be in words, that Chriſt *preſents us to himſelf?* and therefore the objection that ſome are ſo proud of, is but a flaſh of powder that makes a blaze, but does no execution. There is no more contradiction in this than there is in all the other articles of religion, that he who gives the ſatisfaction is alſo to take it. *God reconciles us to himſelf;* he is both the reconciler and the perſon reconciled. Be not driven away *from the hope of the Goſpel* by the vain ſplutter of men. This is a poor *wind of doctrine* indeed, and none but mere *children* can be carried away with it. But, to return to my argument, SERM. 34. 1 Chron. xxix. 14. Eph. v. 27. 2 Cor. v. 18.

Why ſhould He who is our righteouſneſs be called Jehovah? The name is incommunicable, and belongs to none but the Moſt High. Angels are called gods, and ſo are magiſtrates, *There are lords many, and gods many;* but *thou whoſe name alone is* JEHOVAH *art the Moſt High over all the earth.* If this is given to a creature, we cannot ſay that his name *alone* is Jehovah. And the Scripture by throwing about titles with ſo much confuſion, has left us no diſtinction between God and a creature. But you may be ſure, as God will not hold him guiltleſs who takes his name in vain, ſo the Holy Spirit would not be guilty of that crime. Though in bringing in a righteouſneſs, Chriſt ſubmitted to death, yet he did it in the quality of Jehovah, the great original, the fundamental life and being. 1 Cor. viii. 2. Pſ. lxxxiii. 18.

There is an anſwer, ſuch a one as it is, to this argument, That the church is called *the Lord our righteouſneſs.* She is ſo indeed, and I need do no more than read you the paſſage, and leave you to judge with what propriety it is pleaded. *In thoſe days, and at that time, I will cauſe the Branch of righteouſneſs to grow up unto David, and he ſhall execute* Jer. xxxiii. 15, 16.

SERM. 34. *execute judgment and righteouſneſs in the land. In thoſe days Judah ſhall be ſaved, and Jeruſalem dwell ſafely; and this is the name wherewith ſhe ſhall be called, The Lord our righteouſneſs.* I ought to make an apology for giving an anſwer to this argument. It is obvious to every one, that the title muſt be underſtood of Chriſt, and can only be applied to his people on the account of their relation to him.

Iſa. xlix. 3. Pſ. xxiv. 6. As he is called *Iſrael*, and God is called *Jacob*, ſo they are called the Lord our righteouſneſs. But there is one thing more that I ſhall obſerve from theſe words, and that is, the New Teſtament Church is here deſcribed by the profeſſion they were to make of their faith in one who is Jehovah, and one who is their righteouſneſs; and therefore when people ſhuffle with his divinity, and deny his ſatisfaction, they are not that Judah and Jeruſalem who are called by the name.

4. Believing is *deriving* from him a principle of

Eph. iii. 17. grace. Chriſt *dwells in our hearts by faith.* He

——ii. 1. *quickens thoſe who were dead in treſpaſſes and ſins*, and how ſhould he do this, if he had not *the fulneſs of him who fills all in all?* This is all along repreſented as the chief creation, compared to the *exceeding greatneſs of God's power in raiſing Chriſt from the dead*, and would never be attributed to any agent but one who does according to his pleaſure. And the Apoſtle, who writes to a people that had this experience, lets them know, that their friend is no leſs than the Moſt High. They

1 Pet. i. 23. *are born of the uncorruptible ſeed, the word of God, who lives and abides for ever.* Whether you underſtand this of Chriſt the perſonal Word, or of the everlaſting Goſpel, it is all one to the argument: That which he puts the advantage upon, is

——ii. 3. their having *taſted that the* LORD *is gracious.*

This you know is an Old Teſtament phraſe, a way of ſpeaking that God's people have always

Pſ. xxxiv. 8. uſed. *O taſte, and ſee that the Lord is good.* David

vid cannot be ſuppoſed to deſign by this Lord any other than Him whom he had in heaven alone, and beſides whom he could deſire none upon earth. And what Lord is that whom the Apoſtle ſaith they had taſted to be gracious? One whom they were ſtill to *come to as a living ſtone, diſallowed of men, but choſen of God and precious.* Theſe latter words make it evident, that it can be underſtood of none but Chriſt, as the former make it equally evident, it can be underſtood of none but God. Now why are theſe ſcriptures laid ſo near, and the connection made ſo ſtrong, if one ſentence refers to the Supreme Being, and the other to a perſon that is derived and dependent? SERM. 34. 1 Pet. ii. 4.

Theſe arguments have ſwelled beyond my firſt deſign, but I could not baulk them: I bleſs God my ſoul is in this cauſe, which is ſo dear, that I hope no reproaches will ever move me; and if I ſhould *ſuffer the loſs of all things*, divine grace can teach me to deſpiſe them, for *the excellency of the knowledge of Chriſt Jeſus my Lord.*

SERMON XXXV.

Auguſt 30. 1719.

5. YOU have alſo heard, that believing in Chriſt is drawing down farther ſupplies of grace and holineſs from him. *I am come*, ſaith he, *that ye might have life, and that ye might have it more abundantly;* ſo that your advance in religion ſometimes goes by the name of converſion; John x. 10.

SERM. 35. it is called Christ's being *formed in you.* For this the Apostle *travailed in birth* over those who were his children before. The thing that he desired with so many throws and wishes was, that *Christ might be formed in them;* which would not be understood of their first religion, for that was begun already; but he speaks of the improvements they were to make in it as if it was a new conversion. When David begs to be restored to the use of his graces, he does it by a word that might signify the Ps. li. 10. first implanting of them, *Create in me a clean heart, O God.*

Thus was Christ to be formed in these people. Every communication that he made of himself to them was like beginning the work over again. Rom. xii. 2. We are still to be *transformed by the renewing of our minds;* we ought daily to *put off the old man,* Eph. iv. 22, 23. *and be renewed in the spirit of our minds.* Now it shews us the necessity of a dependence upon him, that we do not only receive from him the principles of a divine life, but it is he that gives it all Mal. iv. 2. the enlargement that it can have. *Unto those that fear his name does the Sun of righteousness arise with healing in his wings, that they may go forth and grow up as calves of the stall.* From him we have the perfecting of the saints and the edifying of the body.

And what can this proclaim him to be, but a God? We can say it of none besides an infinite Ps. xxxvi. 9. nature, *With thee is the fountain of life.* This was one of the noblest apprehensions that could be conveyed into the minds of men, and what the Apostle opens as superior to all the doctrines of idolatry, that *in God we live, and move, and have our* Acts xvii. 26. *being;* that it was He who *made of one blood all nations of men that dwell upon the face of the earth;* that *we are his offspring.* Now there is a greater life than this derived from our Saviour, that which is more glorious in itself, and more important to those

thoſe that have it, as we are told by the Evangeliſt, SERM. 35.
In him was life, and that life was the light of men. John i. 4.
It led them to the knowledge of the truth, it breathed into them the principles of an heavenly joy; and this life is ſaid to be in *him* as the fountain where it ſprung and from whence it came. It is not enough to ſay, that this life was *by him* as a friend who took care to give it, in purſuance of a commiſſion; no, he is infinitely more than a truſtee, for it is *in him.* Thus the ſame writer tells us in his epiſtle, *This is the record, that God* 1 John v. 11, 12.
has given to us eternal life; and this life is IN HIS SON: *He that has the Son has life.*

Let us compare theſe accounts of a Redeemer with the ſermon to the Athenians about the great God. The Apoſtle Paul took it for granted, that he had no better argument for the worſhip of a Deity than this, that *he gives life, and breath, and all things.* By doing that, he was diſtinguiſhed from all creatures both in heaven and earth. This could never be affirmed of any but the Supreme Being. And can a *natural* life have no other author than a God, and ſhall that which is *ſpiritual* be produced by a deputy deity? No, *This is the* 1 John v. 20.
true God, and this is eternal life. When Chriſt tells us that we muſt *abide in him,* and that *with-* John xv. 4, 5.
out him we can do nothing, he mentions greater obligations and a more intimate dependence than we can have for the life that we live in the fleſh.

He is the head of the body, and from him all the members, deriving the nouriſhment that is miniſtred to them *increaſe with the increaſe of God.* This Col. ii. 19.
phraſe tells us the author of the increaſe as well as the nature of it. For though the name of God in a Hebraiſm very often ſignifies no more than what is great and noble, yet it is a mere fraud and ſhift to bring ſuch an expoſition into this place. Suppoſe we ſhould uſe the ſame device in ſpeaking of the righteouſneſs of God, and the grace of God,

what

SERM. 35. what murdering work ſhould we make in the chief articles of our religion? But as the righteouſneſs of God is a righteouſneſs that God brings in, and ſtands in oppoſition to that which is our own; and as the grace of God is a principle that God implants, and of which he is the author, ſo this *increaſe of God* is what he gives. He from whom it is derived can be no other than a God,

Eph. iv. 15. and yet we *grow up unto him in all things who is the head, even Chriſt.* As in one place Chriſt is ſaid to begin a good work in you, ſo in another you are expreſsly told, that *he who has wrought you for the ſelf ſame thing is God.*

What creature could ſay, as our Lord did to the

John iv. 10. woman of Samaria, *If thou hadſt known who ſaid unto thee, Give me to drink, thou wouldeſt have aſked of him, and* HE *would have given thee living water?* Though that was a metaphorical expreſſion, yet what he ſays afterwards is open enough: *The water that I give is a well of water ſpringing up to everlaſting life.* If all the Angels in heaven cannot give wings to a fly, or breath to a worm; if it is purely the work of a God to *quicken the dead;* if he is our life, and the length of our days,—is there any room to ſuppoſe that the concerns of a life more divine and glorious will be lodged with a creature?

And yet all the advance that a believer makes in holineſs is aſcribed to Jeſus; as the Apoſtle, who was both a miniſter and a witneſs of the Chriſtian

Gal. ii. 20. religion, ſays, *The life I live in the fleſh, I live by faith in the Son of God, who loved me, and gave himſelf for me.* His faith was that by which he maintained this life; and Chriſt being the object of this faith, was the Perſon from whom he had all ſupplies given him. It is only a God who *holds our ſouls in* a natural *life;* and what muſt He be who can anſwer all the cries and demands of a

Pro. viii. 21. ſpiritual life? who *cauſes thoſe that love him to inherit*

herit ſubſtance, and fills all their treaſures? The eyes of all things wait on the Supreme Being, to be *upheld by the word of his power.* It is He that hears the young ravens when they cry; *the lions roar after their prey, and ſeek their meat from God.* And does the believer ſeek the bread that endures to everlaſting life from one that is leſs than a God? Is grace maintained by a lower friend than nature? Is our *breath in the hands of God*, for a life that is but a ſpan? and can one, who by nature is no God, be ſufficient for a life that is eternal? No; when you read of your being built up on your moſt holy faith, and that the body *makes increaſe to the edifying of itſelf in love*, though theſe bleſſings come from Chriſt, you may be ſure that *the builder and maker* is no other than God. SERM. 35. Dan. v. 23. Eph. iv. 16.

One of the greateſt notions that we can have of the Father, is that *he has life in himſelf*, and we are told in the ſame verſe, that *he has given to the Son to have life in himſelf;* and *as the Father raiſes up the dead, and quickens them, ſo the Son quickens whom he will.* There is nothing in the expreſſion of *giving this to him*, that can diminiſh the thing of *having life in himſelf.* It ſignifies as much in one part of the verſe as it does in the other. Either He that has life in himſelf is God, or otherwiſe it gives us but a lower conception of the Father. It declares an independence on any ſuperior. He that has one above him, cannot have *life in himſelf:* and therefore by giving it to him here, we muſt underſtand no more than his proclaiming that Chriſt ſhould have it in his union to our nature, that he would have us to know the Son of man is no leſs than God. There is no creature in heaven or earth, but as they are receivers and poſſeſſors of life, ſo they cannot be ſaid to have it *in themſelves*; for that is peculiar to an author, and we can apply it to no other than the great *Preſerver of men:* and John v. 26.

SERM. 35. yet here it is affirmed of Christ, which proves that
Heb. i. 2, 3. he is the *brightness of his Father's glory, and the express image of his Person,* because *he upholds all things by the word of his power.* He has, more especially in the religious world, created all things, and for his pleasure they are and were created.

6. Believing in Christ is regarding him as our *Comforter* in every time of need. This is some-
2 Cor. i. 3, 4. times applied to the Father: *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolations, who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God.* Sometimes it is represented as the work of the
John xiv. 16, 17. Spirit, *I will pray the Father,* saith Christ, *and he*
Rom. xiv. 16. *will give you another Comforter, who shall abide with you for ever, even the Spirit of truth.* Hence
Eph. i. 13. we read of *a joy in the Holy Ghost. We are sealed with the good Spirit of promise;* and, as you have already heard, our Lord takes it to himself.

Now, whoever it is that can set the believer above his fears, and give him a peace and joy, does
2 Cor. vii. 6. by that proclaim a Divine Nature. It is *God who comforts them that are cast down.* Elihu admires
Job xxxiv. 29. this power of a Deity, *When he speaks quietness, who can give trouble;* and David cannot be sup-
Psal. li. 8. posed to beg it from any other, *Make me to hear joy and gladness, that the bones which thou hast bro-*
— cxlvi. 8. *ken may rejoice. The Lord raises up them that are*
— cxlvii. 3. *bowed down, He heals the broken in heart, and*
— cxlvi. 10. *binds up their wounds.* This *Lord shall reign for ever, even thy God, O Zion.*

Now, upon all occasions, our Saviour tells the
John xiv. 18. — xvi. 33. disciples, that HE *would not leave them comfortless. In the world they shall have trouble, but in* HIM *they must have peace.* There was something in his way of dealing out this favour, that shewed him to be

God:

God: *Peace I leave with you, my peace I give unto you; not as the world gives, give I unto you.* He is known to his people by these distributions; they that receive his kindness, are able to distinguish it from all that creatures can do; *for he has made his wonderful works to be remembered.* SERM. 35. John xiv. 27. Ps. cxi. 4.

From this the Apostle John argues all along for the support of Christians under the rage of enemies, and the treachery of apostates, when many Antichrists had gone out into the world. You see, that he leads them to a sense, and an improvement of their union to Christ. Thus he pleads, *Now we are the sons of* GOD, *and it does not appear what we shall be; but when he shall appear, we shall be like* HIM, *for we shall see him as he is*: Him, that is, the God whose sons we are. To this he adds, *Every one who has this hope in him purifies himself even as* HE *is pure, i. e.* the God of all purity, to whom they are related. And who this is you find afterwards, *Ye know that* HE *was manifest to take away our sins.* These words bring it to our Saviour, and agree to the language of my text, *that God was manifest in the flesh.* So again, in the next chapter he joins these two together, *Ye are of* GOD, *little children, and have overcome them, i. e.* the false prophets who are gone out into the world; *for greater is* HE *that is in you, than he that is in the world.* He that is said to be in them, is our blessed Saviour, who had overcome the world. His being *in them,* agrees to all the language of Scripture, *I in them, and thou in me, Christ in you the hope of glory.* 1 Joh. iii. 2. ver. 3. 1 Joh. iv. 4. John xvii. 23. Col. i. 27.

Now this is true of the Divine Nature; for *God dwells in us, and we in him.* Certainly this phrase of a Being that dwells in men, ought not to be used without any distinction, and given out promiscuously both to God and a creature. David means no other than a Deity, when he says, *In the multitude of my thoughts within me,* THY *comforts delight* Psal. xciv. 19.

SERM. 35. *delight my soul.* And does the Apostle derive it
2 Cor. i. 3, 4, 5. from any lower hands? No; these were *comforts wherewith they were comforted of* GOD; and yet in the very next verse he tells us, that as *the sufferings of Christ abound in us, our consolation abounds by* CHRIST: And afterwards saith, *The people were his rejoicing, as he was theirs in the day of the Lord Jesus.*

Isa. ix. 6, 7. Our Saviour has *the government upon his shoulder, and of the increase of his government and peace, there shall be no end.* He gave Saul his
Acts xxvi. 17. commission, with a promise that he would *deliver him from the people and the Gentiles, to whom he sent him.* And as he met with a long experience
ver. 22. of this protection, he tells Agrippa, *Having therefore obtained help from God, I continue to this day.* The word *therefore* refers us to the former promise. It was Christ that told him, that HE would deliver him: well, he had done so, and this the Apostle calls an obtaining help from God. Christ appeared to him at Corinth, and gave him an as-
Acts xviii. 10. surance, *No man shall set on thee to hurt thee.* And there is nothing in Paul's language that obliges us to exclude Christ from the account we have of his
—— xxvii. 23. deliverance at sea: *There stood by me,* saith he, *the Angel of God, whose I am, and whom I serve.* All the Angels are ministring Spirits to our Lord, and *by him* sent forth to the heirs of salvation.

But the comforts that he gives to his people are of a more inward kind; and these can be no other than the work of a God. It is the *joy of the Lord that must be our strength.* It is He who, when the outward man decays, *renews us in the inward man*
2 Cor. iv. 10. *day by day. We always bear about with us the dying of Jesus, that the life of Jesus may be manifest in our body:* that made them, when they were *troubled on every side, not to be distressed, when they were perplexed; they were not in despair;* because, say they, *We who live are always delivered to death for*

for Jesus' sake, that the life also of Jesus may be manifest in our mortal flesh. Now this is more than a creature can do; for, as he tells us there, *the excellency of the power was to be of God, and not of them.* SERM. 35.

How could our Lord say to the disciples, *Yet a little while, and ye see me no more; and again, Yet a little while, and ye shall see me.* In the former sentence, he plainly refers to their losing of his body; they were to know Christ no more after the flesh, but the latter is understood of a Divine presence. And was this fit for any to say but the Supreme Being? *Do not I fill heaven and earth, saith the Lord?* How should he say the world sees me no more, *but ye see me, and because I live, ye shall live also?* This is more than any of the saints can say: As the world does not see them, so neither do they see the church; they live, and we live also, but the one is not the cause of the other. Does not this argue an omnipresence? that heaven is not only the place from whence we *look* for a Saviour to judge the world, but from whence we *feel* one? And how can it be said of any less than a God, *that he went far above all heavens, that he might fill all things.* John xvi. 16. Eph. iv. 10.

7. If we believe in Christ, we shall declare it by an *obedience* to him in all manner of conversation. *To me*, saith the Apostle, *to live is Christ.* And is it not too much to have this said of a creature? The notion we have of religion is this, that a man *lives his time in the flesh, not to the lusts of men, but to the will of God. The Lord made all things for himself; of him, and to him, and through him, are all things.* And more especially in the nobler work of redemption he has declared himself to be the great end of the whole contrivance: *We are to the praise of the glory of his grace, wherein he has made us accepted in the beloved. None of us lives to himself, and no man dies to himself; but whether* Phil. i. 21. 1 Pet. iv. 2. Rom. xi. 36. Eph. i. 6. Rom. xiv. 7, 8.

we

SERM. 35. *we live, we live unto the Lord, or whether we die, we die unto the Lord; whether therefore we live or die, we are the Lord's.* Can there be any words that expreſs ſo full a ſurrender as this? and muſt it be made to any beſides the great God? and yet you ſee what Lord he means in the next words, *For to this end Chriſt both died and roſe again, and revived, that he might be the Lord both of dead and living.* Where can you find expreſſions of duty that are more ſignificant? *What can David ſay more to thee, O Lord God?*

Nothing farther can be ſaid of our obedience to
2 Cor. v. 13. the Moſt High. The Apoſtle tells them, *Whether we are beſides ourſelves, it is to* GOD, *i. e.* for his ſervice; or *whether we be ſober*, it is for your cauſe. What God is it, that all their zeal is directed to? You will learn his meaning from the
ver. 14, 15. next words that come in as an argument, *for the love of* CHRIST *conſtrains us, who died for all, that they who live ſhould not live unto themſelves, but to* HIM *that died for them and roſe again.* What David may be ſuppoſed to ſay to the Father, theſe
Pſal. cxvi. 16. Apoſtles ſay to the Son: *Truly I am thy ſervant, I am thy ſervant.* And can the profeſſion be di-
Iſa. xliv. 5, 6. rected to any but the ſame infinite Nature? *One ſhall ſay I am the Lord's, and another ſhall ſubſcribe with his hand to the Lord. Thus ſaith the Lord the King of Iſrael, and his Redeemer the Lord of Hoſts, I am the firſt, and I am the laſt, and beſides me there is no God.*

8. They that believe in Chriſt give him a religious *worſhip:* and as that is the greateſt thing we can do in this world, ſo let it not be ſaid that *we*
Mat. v. 18. *worſhip we know not what. Heaven and earth ſhall paſs away before one tittle* of the law does, and eſpecially *that* in the firſt and ſecond command-
Exod. xx. 3, 4 ment: *Thou ſhalt have no other gods before me;*—it is no matter for a creature's having the name of a god: *Thou ſhalt not make to thyſelf the likeneſs of*

any

any thing in heaven above, as well as in the earth beneath; thou shalt not bow down thyself unto them: not only to the likeness of them, for that must be a stupid idolatry indeed; but there is *none in heaven above*, before whom thou must bow down and worship; *for I the Lord thy God am a jealous God.* SERM. 35.

If the Gospel had not represented Christ as a God, I should never have dared to get over the prohibition of this law. He himself gives no answer but this to Satan, *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* So that he refuses to fall down before him, not merely because he is a devil, but because he is a creature. And what he saith to him, would have been as proper to the brightest Angel in heaven. The Angel forbid John to do it upon this very ground, *Worship thou God.* No excellency of nature, no engagement of kindness, can make any person the object of our devotion. When we are called to *fall down and worship*, it is *before the Lord our Maker.* And Mat. iv. 10. Rev. xxii. 9. Ps. xcv. 6.

Upon no other consideration could we read of worshiping the Son: the Angels of God are charged to *worship him;* and the reason is plain, because *by him were all things created, whether they be in heaven or on earth; thrones, principalities, dominions and powers, all are created by him and for him.* The world below is called to do it, because *the world was made by him:* His people to do it, because *he is the Author and Finisher of their faith.* The church of the First-born, whose names are written in heaven, fall down before Him who sits on the throne, and before the Lamb, because they are *his house, and he that has built them is God.* Heb. i. 6. Col. i. 16. Joh. i. 10. Heb. xii. 2. ——iii. 4.

The Scripture has put a great value upon your doing any thing in the name of God: *All people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and* Mic. iv. 5.

SERM. 35. Mat. xviii. 20. *and ever.* Christ uses the same language in a gracious promise: *Where two or three are met together in my name, there am I in the midst of them.* That phrase *in my name* is used about the greatest solemnities in religion. This, I think, is too much for a creature, according to that profession of the Church, *Other lords besides thee have had dominion over us, but by thee only will we make mention of thy name.* *The desire of our soul is to thy name, and to the remembrance of thee.* But not to force the word beyond the necessary meaning, who could make such a promise, *That where two or three are met together, there am I in the midst of them?* Here observe two things:

Isa. xxvi. 13.

ver. 8.

First, This comes in as the reason of what he had told them before; that *if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven, for I am in the midst of them.* Does not this prove that he and the Father are one? Why is *his* being in the midst of them an argument that the Father will hear them? But besides that,

Secondly, He here talks in the language of a God. He does not say *I will* come down to them, *I will* bow the heavens, and come down; no, but *I am* in the midst of them, antecedent to their desire. It is true, these words do not *mention* an omnipresence, because his being among them signifies more than his being with the wicked; but they *suppose* it. How can it be true that he should be present with so many thousands of their assemblies? or you may call them conventicles if you please; a good thing is never the worse for a hateful word. How shall he make good his promise to the vast numbers that are met together in his name, if it was not He of whom David saith, *Whither shall I flee from thy Spirit, or go from thy presence?* He is called indeed *the branch of the Lord*, that should be *beautiful and glorious*, and we read *of the fruit*

Ps. cxxxix. 12.

Isa. iv. 2.

of

of the earth that shall be excellent and comely for them that are escaped of Israel. This supposes his taking upon him the human nature; but nothing less than a Divine Nature can make good what we read afterwards, that *the Lord will create upon every dwelling place upon Mount Zion*, let there be never so many thousands of them, *and upon all her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night;* that is, he will be as actually and effectually present with every church under the New Testament, as he was with *the church in the wilderness.* And how is this possible, if his name was not *excellent in all the earth, and his glory above the heavens?* SERM. 35. Isa. iv. 5. Ps. viii. 1.

It is in vain for any to deny the truth of his being among us, because we cannot explain it. Nothing has more the air of darkness and arrogance, than to object, against the *reality* of a thing, the difficulty there is in the *manner* of it. Thus the doctrine of the Trinity is used. The men that oppose it do not demand of you a proof, but an explication, and imagine with contempt enough, that because you are at a loss in the one, so you must be in the other. The presence of Christ with his assemblies is one of those *mysterious certainties* that we are to believe, though we cannot unfold the way of it.

I need not lead you into Divinity for several matters which have the greatest evidence that they are so, and yet the greatest obscurity how they come to be so. *Dost thou know the balancings of the clouds? Canst thou tell how thy garments are warm when he quiets the earth with his south wind? Hast thou entered into the springs of the sea, or hast thou walked in the search of the depth? Knowest thou the ordinances of heaven, or canst thou set the dominion thereof upon the earth?* and yet, can you deny these things? *Thou knowest not the way of the spirit,* Job xxxvii. 16. 17. —xxxviii. 16. 33. Eccles. xi. 5.

SERM. 35. *ſpirit, nor how the bones do grow in the womb of her that is with child;* and yet thou muſt be a very aukward creature to ſay there is no ſuch thing. But ſo it is, that perſons who are puzzled with a worm, are impatient to be told that they cannot know a God!

9. Believing in Chriſt is truſting him for a future protection, to carry us through all our dangers: *The Lord ſhall preſerve us from every evil work, and bring us to his heavenly kingdom.* And who is this Lord? I anſwer, *You are preſerved in Chriſt Jeſus, and called.* He *that loved the church, and gave himſelf for it, is to preſent it to himſelf, as a holy church, without ſpot or wrinkle, or any ſuch thing.* David expected this from no other than God: *Thou wilt guide me by thy counſel, and afterwards receive me to thy glory.* And to ſhew that there was but One who could do this, he adds, *Whom have I in heaven but Thee, and there is none upon earth whom I deſire beſides Thee. My fleſh and my heart fails; but God is the ſtrength of my heart, and my portion for ever.—We commit the keeping of our ſouls to a faithful Creator.*

2 Tim. iv. 18. Jude 1. Eph. v. 27. Pſ. lxxiii. 24. ver. 25, 26. 1 Pet. iv. ult.

And yet the Apoſtle directs our hopes to the great Redeemer: *We look for the mercy of the Lord Jeſus to eternal life.* And having ſpoken of that, he concludes with this doxology: *Now unto him that is able to keep us from falling, and to preſent us faultleſs before the preſence of his glory, with exceeding joy; to the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and ever, Amen.* His ability to keep us from falling is what the Scripture has abundantly teſtified: *He is able to ſave to the uttermoſt.* His preſenting us before his own glory agrees to what is ſaid of him in ſeveral other places, *Behold I, and the children whom God has given me.* And the Apoſtle calls him that does it, by the name of the only wiſe God our Saviour.

Jude 21. ver. 24, 25. Heb. vii. 25. —ii. 13.

viour. He repreſents theſe things as fit for none but a God to do; and therefore as they belong to Chriſt, he is the only wiſe God our Saviour,—to whom be glory for ever, *Amen.* SERM. 35.

SERMON XXXVI.

Sept. 13. 1719.

10. BELIEVING in Chriſt Jeſus is LOOKING to him as the *Finiſher* of our faith, who will give a completeneſs to his own work. I chooſe to expreſs this great act of the ſoul upon a death-bed, in the language that God has cloathed it with; and it agrees to all thoſe phraſes by which good people have delivered their notions of a true Goſpel-faith. Thus in the Old Teſtament, believing in Chriſt was for *all the ends of the earth to look to him and be ſaved.* And the converſion of the Jews is laid down in theſe terms: *They ſhall look unto him whom they have pierced.* Iſa. xlv. 22. Zech. xii. 10.

It is true, we read of an oppoſition between faith and ſight; the former, by which we walk, gives us the limitations we are under in this world, and the latter opens out the liberty and glory of the next. But yet faith has in it the nature of viſion, though it is here diſtinguiſhed from it. It is ſaid of thoſe that received Chriſt, which is explained by their *believing in his name*, that *they beheld his glory, the glory of the only begotten of the Father.* The faith of Moſes is delivered to us in theſe words: *He endured as ſeeing him who is inviſible.* Joh. i. 12, 14. Heb. xi. 27.

So that, you obſerve this is the language both of the Old and New Teſtament; and what they are uſed

SERM. 36. used to, who build upon the foundation of the Apostles and Prophets. Though believing is distinguished from seeing, yet it is very often expressed
Joh. iii. 14. by it. To which end we read, that *as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up*, that, as by looking at the one, so by believing in the other, they might find an
Ps. xxxiv. 5. healing virtue: *They looked to him, and were lightened.*
Rom. iii. 25. *Him has God set forth to be a propitiation for our sins.* The first act of our faith is a closing
Isa. lxv. 1. with that call, *I said, Behold me, behold me.* And the last look we take, is to One who will give the
Eph. v. 27. great perfection to his own image, and *present us without spot or wrinkle, or any such thing, before his glory, with exceeding joy.* Now, it is to Jesus that we thus look, *as the Author and Finisher of our faith.* We consider the cloud of witnesses with which we are encircled and encompassed about, as so many examples; but our eyes are upon HIM as the efficient of what we *are* and what we *shall be.*

And who can this be but the Most High *God?* The Scripture has directed us to no other than an Almighty Agent, either for the working of faith in us, or carrying it on *with power*, or raising it
Eph. i. 19. to felicity and vision. We read of the *exceeding greatness of his power towards them that believe.*
Ps. cxxxviii. ult. David saith, *The Lord will perfect that which concerns me, and not forsake the work of his own hands, because his mercy endures for ever.* The A-
2 Cor. v. 5. —i. 22, 23. postle saith in the most positive terms, *He that has wrought us for the self-same thing, is God: He that establisheth us in Christ, and has anointed us, is God, who has also sealed us, and given us the earnest of*
2 Thes. i. 11. *the Spirit in our hearts.* It is *God who fulfils in us all the good pleasure of his goodness, and the work of faith with power.* They that believe in Christ,
1 Joh. v. 1. 4. are *born of God;* and he who has begun this good work, will perform it to the day of Christ Je-
2 Cor. v. 18. sus. *All things are of God, who has reconciled us*

to

to himself; that is, all those things that make us new creatures. SERM. 36.

Now, what is performing the thing that he has begun, but that He will be the *Finisher*, who has been the *Author* of our faith? that he will fulfil the work of faith with power, *that the name of our Lord Jesus Christ may be glorified in you, and ye in him?* 2Thes. i. 12.

Christ is the Governor both of grace and nature; *he has the keys of death*, and of the invisible state. Rev. i. 18. It is by the turn of his hand that we are let out of one world into another; and it is also by him, that the better life, which is here begun, rises into that life that was its pattern, and will be its end. And is not this too much for a creature to do?

Can a believer have his last confidence in one who is not God, and go out of the world under the hazard and appearance of idolatry? David durst trust himself with none but an infinite Being, *Into thy hands do I commit my spirit, Lord God of truth, for thou hast redeemed it.* Ps. xxxi. 5. This is the employment of faith, in which every good man is to follow him. They are to die in that way, who *die in the Lord;* for they *all die in faith.* And I can never think that a true believer will stop at any thing short of what they depended on; our faith and hope are to be in a God, as well as David's. We have *none* in heaven but God; it is He who made with the sweet Psalmist of Israel *a new and everlasting covenant*, which was *all his salvation.* Ps. lxxiii. 25. 2Sam. xxiii. 5. Stephen's faith was thus employed: he *called on God, saying, Lord Jesus receive my spirit.* Acts vii. 59.

There are two answers given to the argument that arises out of this scripture. *First*, That the word *God* is not in the original, but supplied by our translators; and their doing so has been insulted as a trick or a fraud*. But the persons, who can be triumphant upon that observation, shew they

* See a discourse of Free-thinking.

SERM 36. they are very ready for it; and I must tell them it is a little too soon for people to boast at the girding on of the harness: *Sporting and making a wide mouth, and drawing out the tongue*, are given as a mark to know the *children of transgression, and the seed of falsehood.* That the word was thrown in by our translators, is plain enough; but apparently without any design to steal upon us the doctrine of Christ's divinity; for this truth receives no advantage at all from that reading, but stands in fuller force, and in a better light without it. Because it is evident, that Stephen, who *saw heaven opened, and the glory of God, and Jesus at the right hand of God*, found it was now his duty to commend a departing soul to One who could take care of it; and whoever this was, he called upon *Him.* His last prayer and *recumbence* was on Him; for the word signifies both these. He has nothing farther to say about himself, than to beg that the Person he spoke to would *receive his spirit.*

Isa. lvii. 4.

Now the question is, whether his faith was at this time dealing with the same that David's did? or whether the Jewish religion taught people to think that none but the Supreme God was fit to be their friend in a dying hour, but that Christianity has made us dependent on one who is dependent himself? It is but a sorry compliment to the Gospel, to suppose that it makes that to be the work of a creature, of which none but God is capable. They of old used to deal with the principal Agent, and are we to believe in a deputy? The accusation had been true, that Stephen spake blasphemous words *against Moses and against God*, if he taught people such a dependence upon Christ, as all good men used to have upon a faithful Creator.—Strike the word *God* from this text, and read it thus, that *they stoned Stephen, calling upon, and saying, Lord Jesus receive my spirit*, and does it not appear that the Person he called upon was Jesus,

and

and the petition that he made to him was, that he would *receive his ſpirit?* the beſt thing that HE could do, and the laſt reſignation that he could make. SERM. 36.

This agrees to the promiſe that our Saviour left with his diſciples, *I will come again, and* RECEIVE YOU *to myſelf, that where I am, there ye may be alſo.* Can we think that He who ſaid this was any leſs than the benefactor upon whom the Pſalmiſt had his whole dependence? *Thou wilt guide me by thy counſel, and afterwards receive me to thy glory.* Are there two of theſe friends; and is one of them not a God? Thus he revealed himſelf to his people, and thus they received him: *The Lord God of the holy Prophets ſent his Angel to ſhew to his ſervants the things that muſt ſhortly be done.* And who is he? *I Jeſus have ſent my Angel to teſtify to you. He that teſtifies theſe things ſays, Surely I come quickly.* We ſee of whom they underſtood it by their anſwer, *Amen, even ſo, come, Lord Jeſus.* Joh. xiv. 3. Pſ. lxxiii. 24. Rev. xxii. 6. ver. 16. —— 20.

When God ſpake at ſundry times, and in divers manners, by types, prophecies, viſions, voices, miracles, and ſigns, he ſtill led up the people through thoſe things to himſelf: The faith of men did not centre in the figure or the prophet, but in Him that appointed them. And does he ſpeak in theſe laſt days *by his Son,* to drop his own name, that we ſhould have leſs concern with a God now, than they had formerly? and yet this is plainly the caſe, if Chriſt and the Father are not one. But that is a doctrine which he has proclaimed: *If ye had known me, ye ſhould have known my Father; and henceforth ye know him, and have ſeen him. Believeſt thou not that I am in the Father, and the Father in me. The words that I ſpeak unto you, I ſpeak not of myſelf, but the Father that dwells in me does the works. Believe me, that I am in the Father, and the Father in me, or elſe believe me for the very works ſake.* John xiv. 7. 10, 11.

Moſes

SERM. 36. Moſes was a faithful ſervant to the Moſt High: he never ſtood as a ſkreen between the people and their God, but ſtill directed them higher and further; and it is very unhappy that Chriſt was more furniſhed than he, and that by his coming into the world, our faith has leſs to do with a God than theirs had; which it certainly muſt have, if we do not *ſee the light of the glory of God in the face of Jeſus Chriſt.* David had a great opinion of Moſes; but he durſt not ſay to him, *Into thy hands do I commit my ſpirit.* No; there are two reaſons for this ſurrender to God, that can never be applied to a creature. 1*ſt*, That *he had redeemed it;* and certainly Stephen meant no leſs, when he ſaid, *Lord Jeſus receive my ſpirit*, he looked upon him to be *the holy One of Iſraël, and his Redeemer.* 2*dly*, David calls him *the God of truth*, which may either be underſtood of his nature, that he is the true God, in oppoſition to idols, or of his covenant, that this is *ordered in all things, and ſure.*

Now, both theſe reaſons are equally good in the petition of Stephen: In calling upon Jeſus, he had
John i. 14. to do with Him who is full of grace and *truth*,
—— xiv. 6. the way, *the truth* and the life; *the Amen*, the faithful and *true* witneſs: He that is holy, and
Rev. i. 5. he that is *true;* that holy and *juſt* One, as he is called, and by whom grace and *truth came* to the world, who came to bear witneſs to the *truth*, and
—— xv. 3. to whom it is ſaid in the praiſes of heaven, *Juſt and true are all thy ways, thou King of Saints.* Thus we are built on the foundation of the Apo-
Eph. ii. 20. ſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.

Secondly, Another anſwer to this expreſſion of the Martyr's faith, is what I have met with in a late book, where the author is very full of a profeſſion, that he is *Chriſtianus*, but not *Chriſticola;* a Chriſtian, but not a worſhipper of Chriſt. He ſays, the caſe of Stephen was extraordinary; that he

he had such a vision as none can expect, and that SERM. 36.
therefore he is no more an example to us, than Paul was in his being caught up to the third heavens. This is a mighty thought indeed, and may be numbered rather among the *perverse* than the cunning *disputings* of men of corrupt minds, who are destitute of the truth.

That his discoveries were unusual I grant, but his sentence is no other than the last profession of every believer. They are all *looking to Jesus*, as the Finisher of their faith. What he said was either right or wrong: If it was right for him to put his soul into the hands of Jesus, I must tell you, it is impossible he should do any more to the great God, who has said so plainly, *My Son, give me thy heart:* If it was wrong, and stands not for your example, but your caution, I think the favour of God to his Martyrs has rather proved a snare than a benefit to the church. If the first man who ever suffered for the Christian religion made such an unhappy use of the testimony that was given him from above, as to bequeath *that* to a creature, which is the most noble present that can be made to a God, we must not say that the blood of the Martyrs is the seed, but rather the stain and the scandal of the church.

But when he said it, *he was full of the Holy* Acts vii. 55.
Ghost, whose office it was not to delude, but to John xvi. 13.
guide them into all truth. Now, here is the choice that is left us, either to condemn Stephen for an *idolater*, or this author for an *infidel*; either the one made a prostitute of his conscience, or the other has done it of his reason. And though I hope I shall ever admire charity as the glory of my religion, yet I must profess I have a greater esteem for that Martyr, than I have for such writers, who confess themselves to be out of the number of those that *in every place call on the name of the Lord Je-* 1 Cor. i. 2.
sus Christ. Well, my brethren, this is like to be

SERM. 36. the case of every one of us in a little time. Die we must; and as long as nature and grace are capable of acting, we shall be putting ourselves into some hands or other. The Scripture has directed us by many a precept, as well as this noble example, thus to look unto Jesus; which is more than I shall dare to do, if I do not think him to be Ps. xxv. 1. a God. 'Unto thee, O Lord, do I lift up my soul. 'Whenever my soul used this language, I knew in 'whom I have believed, and was persuaded that 'He is able to keep what I have committed to him 'against that day. I always understood it of Christ. 'It is to him the consignments have been made 'many a time; and therefore, as soon as ever I 'come to find that he is no God, my religion will 'be all a draw-back, a fetching of things out of 'his hand.' Whatever value I may have for him, (as I owe a great deal to the Angels who are below him) 'yet my faith and hope must be in a 'God; and more especially in the last and greatest 'concern that I can have.'

I cannot dismiss this head, though I have been a long while upon it, without telling you a story that has some relation to it. A very good friend and most intimate acquaintance, told me several years ago what scruples he had about the Divinity of Christ. I could not but observe in the frequent conversation I had with him, that he was far from the length that some have arrived at, to have no pleasure in the truth, but a pleasure in unrighteousness. I could see the objections gave him a great deal of pain, and he strove to reconcile the Arian and Socinian doctrine with what is opposite to them. I remember I once plied him with this particular instance of the Martyr Stephen, and told him how dreadful it would be in a dying hour for a man not to know where to look, or upon whom to have a dependence as the last friend of his soul: and that if the Scripture directs my faith only to

Jesus, and reason tells me he is not God, I shall take believing in that case to be a disconsolate venture. I desired him not to strive against inward evidence, or treat the mysteries of religion as if he was sure they were either a falsehood, or the craft of designing men. And I the rather did this, because he had been for some time in a languishing state of health. After these things, he more than once told me, how earnestly he had desired, that God would not let him go out of the world uncertain about that matter. And though he had continued long ill, yet his death was so far sudden, that a few moments before, he declared himself something better than he had been for several weeks, and so had just time and strength enough to say no more than these words, *Lord Jesus receive my spirit.*—Thus have I gone through both the explication of the text, and the argument that it gives us, that He who is believed on in the world, is no other than the Most High God. I am now to take this doctrine in another view. SERM. 36.

III. As it is a MYSTERY. Indeed we have lived to see and hear this very name treated as if it was only a jest; and that by *mystery* you are to understand either a contradiction or an imposture. Thus are *high thoughts exalting themselves against the knowledge of the Son of God.* I am sure in using the phrase we do not depart from the *words* of Scripture. *There* we often have it; and certainly the Holy Spirit did not scatter it about in *his* book, to have it bantered and exposed in *ours.* Such profaneness will end in universal trembling: it makes those tremble now who are serious; and it will do the same in those that are not so: *Therefore be not mockers, lest your bands be made strong.* For my part, I shall consider it in the way that my text has presented it. And you will find that believing on Christ in the world is a Mystery, if you do but attend to these two things. 2 Cor. x. 5. Isa xxviii. 22.

1. The

SERM. 36.

1. The nature of the work.

2. The nature of the place: that there ſhould be any *believing* at all, and that it ſhould be *in the world.*

1. *Believing* itſelf is a myſtery; as it is acting without the direction of ſenſe and reaſon, and very often againſt them; and therefore in oppoſition to the example and practice of others. So that it muſt proceed from ſomething that we feel only in ourſelves.

(1.) Believing is acting without the direction of ſenſe and reaſon: it is *depending* upon what we do not ſee, and *admiring* what we cannot underſtand:

John iii. 6. *That which is born of the fleſh is fleſh, and that which is born of the Spirit is ſpirit.* We look at

2 Cor. iv. 18. *the things that are not ſeen, which are eternal.*

1 Pet. i. 8. *Whom having not ſeen, ye love; and in whom, though now ye ſee him not, yet believing, ye rejoice with a joy unſpeakable, and full of glory.* And is not this wonderful to thoſe whoſe ſouls get no far-

Phil. iii. 19. ther than their bodies, who *mind earthly things?* Their great enquiry is, Who will *ſhew* us any good?

Eccleſ. xi. 9. They walk in the *ſight of their eyes;* their portion, buſineſs, and hearts, are in this life; they know nothing what believing is; and perſons who are thus diſtinguiſhed from them, make an unac-

Iſa. viii. 13, 14. countable figure in their opinion: *The Lord of Hoſts,* whom believers *ſanctify in their hearts, is for a ſtone of ſtumbling, and rock of offence;* and

ver. 18. both *he and the children whom God has given him are for ſigns, and for wonders in Iſrael.*

(2.) Believing is oftentimes acting *againſt* theſe two principles, by which we are to be conducted in other things. We are called to believe what reaſon cannot explain, and to perform what ſenſe

2 Cor. vi. 8, 9. will abhor: *By honour and diſhonour, by evil report and good report; as dying, chaſtened, ſorrowful, poor, and having nothing.* I know that this very deſcription of faith makes it the contempt of the world; but

but it is never the worſe for that: a miniſter is to be *patient to all men;* but it is carrying the complaiſance a great deal too far, if they who are enemies to the Goſpel of Chriſt can perſuade him either to give it up, or to keep it in. The Apoſtle begged that *utterance might be given him, that he might open his mouth boldly, to make known the myſtery of the Goſpel, for which he was an ambaſſador in bonds, that therein he might ſpeak boldly as he ought to ſpeak.* SERM. 36. Eph. vi. 19, 20.

I look upon human reaſon to be no more a judge of doctrine than it is of practice. It is employed indeed about the rule, it receives the evidence upon which I believe. This is revelation; but it has nothing to do to determine about the matters revealed: *We have received, not the ſpirit of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God. The natural man receives not the things of the Spirit of God, for they are fooliſhneſs to him; neither can he know them, becauſe they are ſpiritually diſcerned.* 1 Cor. ii. 12. ver. 14.

I will give you an inſtance of this in duty. Abraham's reaſon told him, that the command to offer his ſon Iſaac came from God; that it was truly the Lord who tempted him, and ſaid thoſe cutting things that led him into an unheard of practice; but he never enquired of reaſon whether he ſhould obey or no. He never meaſured this command by the law of nature, which obliged him to ſhed no blood, and to take care of his child; or even by the promiſe of the covenant, that *in Iſaac ſhall thy ſeed be called.* I am ſure that precept, *Go take thy ſon, thy only ſon Iſaac whom thou loveſt, and offer him for a burnt-offering,* is as unintelligible, and liable to as many objections, as that text can be: *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* Our reaſon may with equal juſtice Gen. xxii. 2. 1 Joh. v. 7.

call

SERM. 36. call this nonſenſe, and endeavour to prove it ſpurious, and go about hunting into copies with as much ſpeed as a wild aſs runs in the wilderneſs; for indeed both theſe works are but *ſnuffing up the wind at pleaſure.*

Let not any ſay, God cannot be ſuppoſed to tell me, that *three are one* by revelation, becauſe he has before-hand told me, that three cannot be one in nature; and I muſt not imagine that he gives me a new light to contradict the old one. Abraham's love to his ſon, and his abſtaining from ſhedding innocent blood, was as much rooted in nature, and eſtabliſhed by all the principles of religion, as that one cannot be three. He was as ſure of thoſe practical maxims, as we are of this myſterious notion. Had all the Angels in heaven given him that command about Iſaac, and ſent him to Moriah upon ſo dreadful an errand, you may be ſure he would have ſtuck by the principles that God had implanted already, of juſtice to human nature, and affection to his child, and eſpecially a regard to the promiſe, *In Iſaac ſhall thy ſeed be called*, and not a hair of his head muſt have periſhed.

1 Pet. iii. 15. 1 Cor. xv. 52. Iſa. vii. 14. No more ſhould we ever ſay that *three are one*, or that *the juſt dies for the unjuſt*, or that *the body ſhall riſe incorruptible*, or that *a Virgin ſhall conceive and bring forth a Son*, or that *God could be manifeſt in the fleſh*; theſe things cannot be explained by reaſon: they are *ſpiritually diſcerned*, and therefore not to be *received* but upon report; and upon no report but that of a God, who cannot lie.

1 Cor. ii. 14.

If he has ſaid them they muſt be, though we are at a loſs to conceive how they can be. So it was with Abraham: he had no more to do than to enquire whether this command came from God or no; and when that difficulty is over, his reaſon is under a bar. The objections that would have prevailed, had the exhortation been given by a creature,

ture, are not allowed to ſtir, or move a tongue. He knew the promiſe would hold, he knew the command muſt be anſwered, he knew the one was deſtructive of the other; but he leaves that to God. His faith was to aſk no queſtions, but to believe the good old way, *in hope and againſt hope*, becauſe it depended upon *him who raiſes the dead, and calls the things that are not, as though they were.* SERM. 36. Rom. iv. 17.

Now, we go no greater lengths in receiving a doctrine that we cannot underſtand, than in doing a duty that we cannot account for. Do not ſay that God will not put you upon *believing* againſt reaſon; you ſee he may put you upon *acting* againſt it. What principle of nature is more early, more internal and perpetual with us, than that of ſelf-preſervation? and therefore what can be more abominable than a religion that deſtroys it? and yet it is notorious that this is the great demand of Chriſtianity: *If any man*, ſaith our Lord, *hate not his own life, he cannot be my diſciple.* It is obſerved of ſome of his people, that they *loved not their lives unto the death.* He has hung a dreadful puniſhment over the contrary diſpoſition, *He that ſaves his life ſhall loſe it.* It is as reaſonable to embrace a myſtery as a martyrdom; they are both unaccountable. Human reaſon is laid aſide, or plainly over-ruled in each of them, and ſhews that *God's ways are not our ways*, nor his thoughts our thoughts. Therefore, Rev. xii. 11. Iſa. lv. 8.

(3.) Believing is acting in oppoſition to the practice and example of others; and it is no eaſy matter to get thus high. Nay, perhaps your diſcouragement will ariſe from men of great names, from particular friends, from ſuch as *call themſelves of the holy city.* Your faith will be loaded with all the ſcandalous inſinuations of enthuſiaſm, perſecution, conceit and folly. Arguments againſt you will be ſaid to riſe from a zeal for liberty, the honour Iſa. xlviii. 2.

SERM. 36. nour of the Christian religion, and a prospect of making it go down with infidels.

Some profess to believe the doctrine of the Gospel, and take a Christian name only as they took a civil one, because they found it where they were born; these will not endure the trial. In a day of temptation mere forms of speaking are what they may be driven from; and if they make a Creed, which is but the *language* of faith, to be the *ground* of it, it will never do. These, rather than be the jest of an adversary, will be their captives, and prove treacherous to the cause which they cannot maintain; and when they leave you, it will be with the destruction of all modesty, humility, and tenderness. Though they cannot lift up their heads, they will lift up their *heels* against you.

Now, is it not a wonder, when the roads are so lined and guarded, that there is any believing in the world? and yet *faith is of the operation of God;* as men do not plant it, so men shall not root it up. Christ has always raised up some who have a concern for those doctrines which the world reckon a trifle, and many professors have dropped as an error. There is a principle that carries us through all the snares of friendship, and all the terrors of shame; Jam. iv. 4. that makes us know *the friendship of the world to be emnity with God,* and sets things out to our choice in this fair distinction, that *the friend of the world is the enemy of God.*

(4.) This proceeds from something within ourselves. We have several arguments for the doctrine, that may be pleaded with others; as a clear revelation, the comparing spiritual things with spiritual, the known sense of words, the frequent testimony of Scripture; and some of a lower nature, the concurrence of God's people in all ages; I do not only mean those who were witnesses in a *council,* but those who were so at a *stake.* These, I say, are

are considerations that will have their weight with such as are seeking after the truth. SERM. 36.

But the principle of believing is incommunicable, and cannot be conveyed in an argument. *No man can say that Jesus is the Lord, but by the Holy Ghost.* Peter and the rest of the Apostles had much evidence of our Lord's being the Son of God from his doctrine, his miracles, and his conformity to all the prophetical characters; and yet flesh and blood did not reveal this to them, but *our Father who is in heaven.* Saul had heard great reasonings for the Christian Religion at the trial and the death of Stephen; but that faith and love which he found at last came along with *the exceeding abundant grace of God in Christ Jesus our Lord.* 1 Cor. xii. 3. 1 Tim. i. 14.

SERMON XXXVII.

Sept. 27. 1719.

2. TO what is said of believing in general, we may add the circumstance of *place where* men are to look for it, which leads us farther into the mystery. It is a wonder there should be any such principle as faith, but it is more so that Christ is believed on IN THE WORLD: In this world, and not in heaven; in a world where he had been refused; where the greatest evidence had proved in vain; where he was no longer to appear; where people were possessed with prejudice against him; under the power of his most obstinate enemy, and where nothing was to be got by it.

SERM. 37. (1.) You will obſerve the myſtery of believing in Chriſt, if you regard it as a thing to be met with *in this world*, and not in heaven. Had it been ſaid of him now, that he is received up with glory, that the vaſt multitudes who hear his voice admire his perſon, we could eaſily come into the report, becauſe there he is revealed with a brightneſs unconfined: There is no vail upon his face, no limi-
1 Cor. xiii. 12. tation to their eyes. *Now we ſee through a glaſs darkly, but then face to face; now we know in part, but then we ſhall know even as ourſelves are known.* And this is ſo much above all our experience here, that he is ſuppoſed to be in a ſort of obſcurity till
1 Pet. i. 13. that time comes. *That is the revelation of Jeſus*
Col. iii. 4. *Chriſt. He who is our life ſhall appear.* He is now our life, we have a life that is hid with Chriſt in God; but in all the preſent manifeſtations of him, there is the *hiding of his power.*

His appearing is always ſpoken of as a thing that is future, and belongs to the felicities of another ſtate. It is ſaid of them that are before the throne
Rev. xxii. 4. of God, that *they ſee his face, and his name is in their foreheads.* The will of Chriſt was, that his
Joh. xvii. 24. people ſhould be *with him where they are to behold his glory.* There the diſguiſe is off both from him and them, and no wonder that in broad day-light they ſhould *ſee the King in his beauty*, becauſe they are got into the land which to us is *afar off.* There is no danger that any of thoſe above ſhould be offended in him. The Angels that proclaim his perfections, and the ſaints that live upon his merit, have not one unbeliever to ſay any thing againſt them; but the whole aſſembly and church of the firſt-born, whoſe names are written in heaven, *aſcribe honour, and glory, and ſalvation, and power, to him that ſits upon the throne, and to the Lamb for ever.* They are got up to the *fountain of life*, to the ſpring-head where life runs clean, and full, and
Pſ. xxxvi. 9. eternal; and ſo *in his light they ſee light.* They

SERM. 37.

see him as he is. He appears to them, as he appears to himself, in the brightness of his person, and the express declaration of his glory. *They are before the throne of God, and serve him day and night in his temple, and He that sits upon the throne dwells among them.* Rev. vii. 15.

But the mystery is, that he is believed on in a world where all this is hid; that he has a people, *who having not seen him, do love him, and though now they see him not, believing in him, do rejoice with a joy unspeakable and full of glory.* This is more than Thomas would do. He insisted upon external evidence as the condition and guide of his faith, *Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe;* and perhaps this is what he was led into by the account that the other disciples gave of an interview in his absence, that he *shewed them his hands and his side.* All this advantage they have in heaven, for *he is in the midst of the throne as a Lamb that has been slain. He is clothed with a vesture dipt in blood.* Our Saviour, who pitied their frame, condescended to one who was so weak in the faith, and therefore saith to Thomas, *Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.* But he closes the conversation with that remark, *Thomas, because thou hast seen me thou hast believed, but blessed are they that have not seen and yet believe.* 1 Pet. i. 6. Joh. xx. 25. Rev. v. 6. —xix. 13.

Now what is it for them to believe? What is that act of the soul which goes by this title? You will be able to answer the question by comparing the two parts of this story. *These things are written, that ye might believe, that Jesus is the Christ the Son of God, and that believing ye might have life in his name.* I take the faith that is here described to be of the same nature and extent with that which Thomas had before professed in those words, Joh. xx. 31.

My

SERM. 37. *My Lord and my God.* Believing him to be the Chriſt the Son of God, and believing that you may have life in his name, is believing him to be *your Lord and your God.* As your Lord he is the Chriſt, and as your God he is the author of that life that you are to have in his name. Do not put it, as ſome people ſtrive to do, upon the confuſion that Thomas was in, and that the words ſignify not his ſentiments but his ſurpriſe; for ſuch exclamations and profane interjections are what the Scripture would teach us rather to abhor than to imitate. This was the language of a believer, and not of an affrighted man, and it is in vain to divert the force of the argument by another interpretation, *viz.* that Thomas declared *Chriſt* to be his Lord, and the *Father* to be his God. This is againſt all the laws of reading; it is making any thing of every thing; and at that rate there is not a ſentence in the Bible that comes within a determinate meaning. It is plain our Saviour calls this the language of Thomas's faith, and of a faith *in him:* He had been *faithleſs* before, not in the Father, for that was not the queſtion, but in the reality of Chriſt's reſurrection; and what he calls believing, was the root of that good profeſſion, *My Lord and my God.*

And ſuch a faith was to obtain, through the preaching of the Goſpel, among thoſe that had never ſeen what Thomas did. For it is remarkable, that his faith went beyond the evidence. All that he could ſee in his fingers and his ſide, proved no more than that he was that very man who had ſuffered upon the croſs, and that the ſame body was riſen indeed, that had been crucified and ſlain. But when he is ſure of that, he ſpeaks of him not merely as one dead and alive again, but as the ſame that he always took him for, *his Lord and his God.* The wounds in his ſide, the prints of nails and ſpears, are no marks of a God; it had been

been blaſphemy to give him the title upon that account; theſe proved no more than a human nature; but you ſee the office of a true faith: *If thou believeſt that Jeſus died, and that God raiſed him from the dead, thou ſhalt be ſaved.* This is not to be ſtruck off from a regard to his Deity; for Thomas, who queſtioned his reſurrection, is no ſooner convinced of *that*, but he declares his opinion of the *other*, that he was his Lord and his God. Thus the *kingdoms of this world are to become the kingdoms of our Lord and of his Chriſt, and he ſhall reign for ever and ever. The earth is* this *Lord's, and the fulneſs thereof.* SERM. 37. Rom. x. 9. Rev. xi. 15. Pſ. xxiv. 1.

(2.) It is myſterious that he is believed on in a world where he had been refuſed. When *the Son of man came, he found* little or *no faith in the earth. He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not.* This was needful on ſeveral accounts, and an honour to God's juſtice, that the Jews, who had killed the Prophets and ſtoned thoſe who were ſent unto them, ſhould fill up the meaſure of their iniquity; upon this account *their houſe was left unto them deſolate.* Nor is this proceeding void of a regard to his mercy; for *by their fall ſalvation is come unto the Gentiles; the middle wall of partition,* which had continued ſo long between the one and the other, was to be *broken down* at his death, as the veil of the temple was at that time rent aſunder. And indeed the project of God's wiſdom, the deſign of his mercy to mankind in general, made it needful that a Saviour ſhould not be known: *For had the princes of this world known him, they would not have crucified the Lord of glory;* and without the ſhedding of his blood there could be no remiſſion. The Apoſtle gave that ſoft account of it to the Jews, *I wot that through ignorance ye did it, and ſo did your rulers, but thoſe things which God before had ſhewn* John i. 10, 11. Rom. xi. 11. Eph. ii. 14. 1 Cor. ii. 8. Acts iii. 17, 18.

SERM. 37 *ſhewn by the mouth of all his Prophets that Chriſt ſhould ſuffer, he has ſo fulfilled.* We might, from a flood of Scripture arguments, prove, that Chriſt
Luke xxiv. 46. *muſt needs have ſuffered and enter into his glory.* But,

I am now to conſider the wonder that ariſes out of the caſe, that after ſuch an uſage he ſhould ever have a people to receive him. How ſtrangely are the parts of the xxiid Pſalm put together! At the
Pſ. xxii. 1, 2. beginning he complains of God's *forſaking him*, and being ſo *far from the words of his roaring;* that his enemies had acted like *greedy dogs*, given him *vinegar to drink, and gaped upon him with their mouths as a ravening and a roaring lion*, which deſcribes with a great deal of propriety the very manner of his ſufferings ſo many ages after; and yet when all this is over, *the kingdom ſhall be the Lord's;* this Lord's who before was *a worm and no man.* Nothing after that is ſaid of him, but what ſhews him to be a God. He is to be *the Governor among the nations*, not merely by the force and ways of Providence, but *a ſeed ſhall ſerve him, and be accounted to the Lord for a generation; they ſhall ariſe and declare his righteouſneſs to a people that ſhall be born, that the Lord has done this, i. e.* his name, and the righteouſneſs that he has brought in, ſhall be handed down through all ages. As they that are *gone down to the duſt* have hoped for his truth, ſo they who are not yet come out of the womb ſhall be inſtructed to do the ſame. His glory is to run parallel with time. He will have a church as long as he has a world.

Who could have expected this after he was *deſpiſed and rejected of men?* We uſually ſay at the blaſting of a new project, that it is nipt in the bud, the very bloſſom goes up as duſt. To ſpeak in the language that God himſelf has taught us, he had made ſeveral experiments, and all in vain. He is compared to a King, who ſent out many ſervants to

to his ſubjects; ſome they ſtoned, others they killed, and all of them they refuſed; he has but one way more, I will ſend them, ſaith he, my well-beloved Son, *when they ſee him, they will reverence him.* He ſpeaks there after the manner of men, all the reaſon in the world would give it that they ſhould do ſo; but inſtead of that they cry out, *This is the heir, come let us kill him.* SERM. 37.

Now, after ſuch a treatment, might he not have ſaid, As I can ſend no *better* than my Son, I will ſend no *more?* And yet in that world where he was ſo little known, that they deſpiſed him, they hated him, they killed him, there is he to be admired, *Kings ſhall fall down before him, and all nations ſhall ſerve him; he ſhall live; and to him ſhall be given of the gold of Sheba,* though he died ſo poor and neceſſitous: *Prayer ſhall be made for him continually, and daily he ſhall be praiſed; his name ſhall endure for ever, his name ſhall continue as long as the ſun, men ſhall be bleſſed in him, and all nations ſhall call him bleſſed.* He who was *a ſervant of rulers, whom men deſpiſed and abhorred, was to ſprinkle many nations.* His doctrine would not conquer like thunder, but like rain. *Kings were to ſhut their mouths at him:* He that had been the reproach of men was to become *the deſire of all nations;* and he that poured out his ſoul unto death was to have *a portion with the great, and divide the ſpoil with the ſtrong.* Pſal. lxxii. 11. 15. 17. Iſa. xlix. 7. —liii. ult. —liii. ult.

Little did the Jews imagine that their hour was his hour, *when the Son of man ſhould be glorified;* and that the power of darkneſs ſhould prove *the womb of the morning.* They did not underſtand, and could not believe the propriety of that compariſon, that his intereſt would be like *a grain of wheat thrown into the ground.* Whilſt it was entire, it abode alone, but by dying it was to be multiplied. This the Apoſtle tells them: *It was needful that the word of God ſhould be firſt preached unto* John xiii. 31. Pſal. cx. 3.

SERM. 37. *to you; but seeing ye have put it far from you, and judged yourselves unworthy of everlasting life, lo we turn to the Gentiles.* And he speaks with as-
Acts xxviii. 28. surance upon another occasion, *The salvation of God is sent to the Gentiles, and they will hear it.* Agreeable to which, a prophetic rapture is put in-
Isa. xlix. 5, 6. to the mouth of Christ, *Thus saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, and thou shalt be my salvation to the ends of the earth.*

(3.) To this you may add another consideration, which heightens the wonder, that he is believed on in a world where the greatest evidence has al-
John iii. 32. ready proved in vain. *What he has seen and heard he testified, and no man received his testimony.* If we are to judge of things by the gross reasoning of mankind, the Jews had a thousand times more to make them Christians than we have. Our Lord was among the blameless, by their own confession, *A Lamb without blemish, and without spot;* whereas the Gospel is preached to you by sinners; we have this *treasure in earthen vessels*, made of clay and tinged with guilt; and yet our ministry succeeds more than his, in accomplishment of that
—— xiv. 12. promise, *He that believeth on me, shall do the things that I do, yea greater things than I do shall he do, because I go to my Father.*

Again, he spake as never man did; his enemies *wondered at the gracious words that proceeded out of his mouth;* as no guile, so no error ever came from his lips: but your conversion is by the means of such as are but of yesterday, and know no-
1 Cor. xiii. 9. thing: They who *know but in part*, must *prophecy in part.*

And

And chiefly you may obſerve the miracles that he wrought were in a way that never any perſon ought to pretend to, I mean at his own pleaſure. He had it always in his power to ruffle nature and ſurpriſe the world, and he ſtill did it in a teſtimony to himſelf, which was going higher than ever Moſes did, or any creature ought to do. Moſes told them, he would give them a *ſign that the Lord had ſent him;* but the works that Chriſt refers to, are a proof that *he is in the Father, and the Father in him.* They were arguments to prove more than a divine commiſſion; he pleads from them ſuch an union, as it would have been prophane for him to ſpeak of if he was not God. SERM. 37. John xiv. 10.

How much of this evidence was thrown away? As he ſaith, *I have done among them ſuch works as no other man did, yet they have hated both me and my Father.* Now, could it ever be expected, that things ſhould mend when miracles ceaſed? Was it not in vain to hope that an effuſion of the Spirit would convince thoſe whom the reſurrection of Lazarus had left impenitent? I do not look upon this wonder to be greater than the other; but as an argument of that power that our Saviour had above, he ſent the Spirit upon his Apoſtles for an evidence, and the Spirit upon his enemies for a conviction: *We are witneſſes to theſe things, and ſo alſo is the Holy Ghoſt, whom God hath given to them that obey him.* ——xv. 24.

Though there were ſo few in his own nation that had any regard to him, and they had lately in an outrage wiſhed his blood upon themſelves and their children, yet we read of three thouſand converted at one ſermon; to let us ſee that the ſucceſs of the Goſpel does not ariſe from a virtue in the perſon who delivers it, but from the bleſſing which God is pleaſed to convey by it. The Jews *ſaw no form or comelineſs in him, that they ſhould deſire him. He was deſpiſed and rejected of men, a man* Iſa. liii. 2, 3.

SERM. 37. Pſ. xlv. 2. Cant. v. 15. *of ſorrows and acquainted with grief, they hid their faces from him*; and yet he was *fairer than the ſons of men, his countenance is as Lebanon, excellent as the cedars.*

(4.) He is thus believed on in a world where he appears no longer. If he had ſo little influence when he was here, what can be expected from the diſtance of heaven? Now that we are to know him no more after the fleſh, God has cloſed our hopes of an intercourſe with him in his glorified ſtate. The ſtories that the Papiſts tell upon this head deſerve to be laughed at as ridiculous, and abhorred as prophane; and yet, though he is no more with us in perſon, I mean in his body, we find the truth of that promiſe, *I will be always with you to the end of the world. Amen,* Mat. xxviii. 20.

They that deny his Deity have alſo the rancour to ſlander his love; and as they had rather be without a happineſs than allow him to give it, they take pains to empty theſe words of the kind aſſurance they are ſo full of, and tell us, that the promiſe ſignifies no more than a preſence with his diſciples as long as they lived; that the end of the world was the end of that age. But what?—Does the poſſeſſion *of all power in heaven and earth*, with which he introduced this promiſe, reach no further than the lives of theſe Apoſtles? Was the duty of *diſcipling all nations, baptizing them into the name of the Father, Son, and Holy Ghoſt, and teaching them to obſerve all things that he had commanded*, limited to them in perſon? Was the Goſpel no more than ſo much apoſtolical breath, that went forth when they returned to their duſt? Yes ſurely, *They were to be enlarged according to their rule abundantly; to preach the Goſpel in the moſt diſtant regions.* 2 Cor. x. 15, 16.

And if he was preſent with *them*, is he not capable of being ſo with *us?* The argument why he is not preſent with *us*, is, that he is now in heaven:

ſo

so he was a long while after he parted with *them*. They were *witnesses of the sufferings of Christ, and partakers of the glory that should be revealed.* They served him many years; and if being in heaven destroyed his presence with a people on earth, the words of Christ must not be understood of the end of the Apostles lives, but the end of his own: and so here is a promise for the present time, I am *always* with you, that is, I am so *now*, and the word *always* must comprehend no more than a few days. These men of Galilee saw him go up to heaven, *a cloud received him out of their sight;* and yet after that, they knew he would be with them, and found it so upon all occasions, for *Jesus is the same yesterday, to-day, and for ever.* SERM. 37. 1 Pet. v. 1. Heb. xiii. 8.

(5.) He is thus believed on in a world possessed of the greatest prejudice against him. Both the things and the persons in it are his enemies; it all lies under a curse. *If the world,* saith he, *hate you, ye know that it hated me before it hated you.* As for the men of the world who have their portion in this life, they have no Bible-character but that of *God's sword.* They hate those who are chosen out from among them; and as they do not believe themselves, they rise with a perpetual anger against them that do. The Apostle desires to be *delivered from wicked and unreasonable men,* and gives this as the ground of it, *that all men have not faith.* You may conclude from his way of arguing, that though the men who have not faith pretend to the greatest moderation and to the brightest reason, yet really they are cruel and absurd, and such as the people of God had need pray to be delivered from. With what affection does he recommend himself to them upon this head? *Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God* John xv. 18. Psal. xvii. 13. 2 Thess. iii. 2. Rom. xv. 30, 31.

SERM. 37. *God for me, that I may be delivered from them that do not believe in Judea.*

He that looks into a world that is unseen, and depends upon a world that is future, has much such a life as Noah had, by which he became an Heb. xi. 7. *heir of the righteousness that is by faith, and condemned the world.* They laughed at his preparing the ark, he was in vain *a preacher of righteousness* among them; and the dispute between them held till the flood came and decided it. Nay, as Enoch walked with God by faith, he was the jest of those whom he lived amongst; and therefore from him we have a prophecy concerning Christ, and the vengeance he will take on unbelievers at the last day. It is above five thousand years since he foretold the scornful usage that ministers of the Gos- Jude 14, 15. pel should have; for *he prophecied of these, saying, Behold, the Lord comes with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them, i. e.* in their communions, *of their ungodly deeds which they have committed, and of the hard speeches which they have spoken against him.*

Now when there is such a run against revealed religion, it must be the mighty power of God that makes a Christian resolved not to be laughed 1 Pet. ii. 4. 7, 8. or threatened out of it. Here is *a stone disallowed indeed of men, but chosen of God, and precious, and to them that believe, he is precious*; though others *stumble at the word, being disobedient.* That is no right faith that does not conquer repu- John v. 44. tation, and over-rule what may be said for it. *How can ye believe,* saith Christ, *who receive honour from one another, and neglect the honour that comes from God only?* It is too often that popularity steps in between us and our duty; hence we are told, that Rom. x. 9. thou must not only *believe in thine heart the Lord Jesus,* but *confess* WITH THY MOUTH *that God raised him from the dead.* It was here that the argument

gument ſtuck with many of the Jews and Phariſees, of whom we are told, that *they believed in him, but did not* CONFESS *him, leſt they ſhould be put out of the ſynagogue; for they loved the praiſe of men more than the praiſe of God.* The faith of Moſes was juſt the reverſe to what is ſaid of theſe men, that *he eſteemed the reproach of Chriſt*, that is, the reproach that he endured for him, *to be greater riches than all the treaſures of Egypt, for he had reſpect to the recompence of reward.* He that is for preſent pay, and cannot truſt a promiſe, is not fit to deal with our God in his covenant. SERM. 37. John xii. 42, 43. Heb. xi. 26.

Nay, the THINGS of this world are enemies to our faith; *riches enter in and choak the word;* and therefore they that are rich in this world are charged with a particular caution, *not to truſt in uncertain riches, but in the living God:* as if their truſt could not be in both; if it is in riches, it is not in the living God. The faith that is right gives us a victory over the preſent world; we ſhall *ſell as though we ſold not, and buy as though we poſſeſſed not, and uſe theſe things as not abuſing them.* And is not this a myſtery that there ſhould be ſuch a perſon as a believer upon earth? One, who *though he walks in the fleſh, does not war after the fleſh?* whoſe body is upon earth, and his *converſation in heaven?* becauſe his heart is upon things above, *where Jeſus ſits at the right hand of God. Ye are of God, little children, and have overcome them; for greater is he that is in you, than he that is in the world: They are of the world, therefore ſpeak they of the world, and the world hears them. We are of God; he that knows God, hears us; he that knows not God, hears not us: Hereby know we the Spirit of truth, and the ſpirit of error.* 1 Tim. vi. 17. 1 Cor. vii. 30, 31. 2 Cor. x. 3. Phil. iii. 20. Col. iii. 1. 1 John iv. 4, 5, 6.

(6.) It is farther ſtrange that he is believed on in a world that is under the power of his moſt obſtinate enemy. The influence of the evil ſpirit is declared in the very pride that denies it. There

SERM. 37. are no greater examples of this truth than among
Eph. ii. 2. those who have it in contempt. He is *the prince of the power of the air, the spirit that now works in the children of disobedience.* From the fulness of his command, and the efficacy of his temptations, he is called *the god of this world;* as such, he *blinds the eyes of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into their hearts.* He himself *believes and trembles*, and if sinners believed, they would tremble too; therefore, on purpose to hinder *a godly sorrow that works repentance*, he keeps them as stupid as he can.

2 Cor. iv. 4.

Jam. ii. 19.

Nor can I account for the opposition that is made to the Gospel any other way. Where is the temptation for men to be angry that their Saviour is their God, that his death is their atonement, that his grace is their fund, and his righteousness their plea? If these are errors, they are very delightful ones. I am sure they lay things out for our hope, and yet men are enraged that their Redeemer is so great, their happiness so good, and the covenant so certain. What can this be owing to, but as the Apostle saith, that they are *set on fire of hell?* When a man strives to believe against himself, takes pains not to be settled on his lees, but to be unsettled, and not to know what he shall trust to, it is an unnatural way of sinning. Well might our Saviour say, *He that sins against me, wrongs his own soul; all they that hate me love death.* Now believing gives us a victory over him who leads so many thousands captive at his pleasure. He loseth a soul, when that soul gets a right faith: there is one of the strongest creatures baffled, and one of the craftiest outwitted.

Jam. iii. 6.

Prov. viii. 36.

(7.) It is strange that people should believe on Christ in a world when nothing is to be got by it. I do not affirm this in the strict sense of the words, for you know *godliness has the promise of all things;*

1 Tim. iv. 8.

but

but my meaning is, that the soul, in the recumbence of his faith upon Christ Jesus, looks above all riches, honours, and every endearment of life. A life that is carried on by faith in the Son of God, is a life that is *hidden*, obscured and reserved. It is not looking at things that are seen, but *at those that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.* And how great must that principle be, that foils the senses in their own kingdom? that takes off the soul from them when they have all their arguments about them? *We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that mortality might be swallowed up of life.* SERM. 37. 2 Cor. iv. 18. 2 Cor. v. 4.

SERMON XXXVIII.

Oct. 11. 1719.

IV. I AM now to shew, that for the world to believe in Christ Jesus as GOD who was manifest in the flesh, is a means of promoting that Religion that ever was and ever will be the ornament of any profession. It is a Mystery of GODLINESS. There is no necessity of opposing revelation to duty, as if they who preached up one were careless about the other. They are joined together: *Your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.* We have no dry speculations, nor any doctrine which is not *according to godliness.* The believer has not received and admired a set of unmoving opinions, but the grace of God that brings salva- 2 Thes. i. 3.

SERM. 38. tion has taught him to *deny ungodlineſs and worldly*
Tit. ii. 12. *luſts, and to live ſoberly, righteouſly, and godly, in*
——10. *this preſent world.* You are to *adorn the doctrine of God your Saviour in all things*, by filling up every relation.

Nor are there any better examples of thoſe works that are *good and profitable to men*, than among
1 Theſ. i. 6, 7, 8. them that *believe in Chriſt Jeſus. Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt: So that ye were examples to all that believe in Macedonia and Achaia; for from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is ſpread abroad.*

This will appear if you do but conſider with impartial thoughts, what the great buſineſs of religion is, and to what purpoſes it is both recommended as a practice, and promiſed as a bleſſing. I take it to conſiſt in theſe four things: 1*ſt*, A *ſubjection* to Chriſt's authority, and a *conformity* to his image; this may be called inward religion, and thus I ſhall conſider it in the principle. 2*dly*, There ariſes from this a duty both to God and man, which is commanded in the two tables of the moral law. 3*dly*, It is a branch of this religion to make a *profeſſion* of Chriſt, to own him in the world, and ſhew forth his praiſes. 4*thly*, The *joys* and ſatisfaction that Chriſt gives to his people who thus wait upon him, may come into the general notion that we have of *godlineſs*. Now all theſe are begun, advanced and extended by the belief of thoſe myſteries that we meet with in the faith, and in particular that he is a GOD who was *manifeſt in the fleſh*.

1. You will ſee how the doctrine of incarnation is a Myſtery of Godlineſs, if you do but conſider that it is thus we come by our principle of ſubjection to Chriſt's authority, and conformity to his image.

image. He has made us for his *service*, and believing in him is obeying him. He has also made us for his *delight*, and thus believing in him is growing like unto him. We have both these notions of holiness conveyed to us in Scripture. He is equally the Sovereign and the Original of every good man. *Whom God foreknew, them did he predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.* Now each of these supposes your receiving him *as* GOD; for without this there is no duty to his empire, and there can be no resemblance of his purity. SERM. 38. Rom. viii. 29.

(1.) It is as he is *God* that we believe in him to all the purposes of subjection and duty. The Gospel is *made known for the obedience of faith;* the obedience that flows from faith as a consequence, and is included in it as a property; for the very act of believing is a homage to his sovereignty, who gave us the revelation. It is our allegiance to his truth, that we depend upon his word, and surrender every thought that would make an opposition to his command and pardon. That we are to have this regard of him in our approaches to him is plain, owning him as *Lord of all;* and therefore *the weapons of our warfare that are mighty through God*, through his appointment and his blessing, are *to pull down strong holds*, to this purpose. *In casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought in obedience to Christ.* —xvi. 26. 2 Cor. x. 5.

Here you may observe a divine appointment of the ministry, we do *not war after the flesh.* Here is also that which renders it effectual, it is *mighty through God.* And can we suppose that all this while God is working for a creature? that he sends out his great power in the preaching of the Gospel to advance any less than himself: No, it is not to be imagined; and therefore those *high things*

SERM. 38. that exalt themſelves againſt the knowlege of God, muſt be brought into captivity to the obedience of *Chriſt*. The knowledge of *God*, and the obedience of *Chriſt*, are the ſame thing; it is but one oppoſition that is offered to them both, and the moment that a perſon is cured of his ignorance and pride, he comes into a ſtate of duty; ſo that you ſee an obedience to *Chriſt* is the great end of our miniſtry, the thing for which we preach, and which is carried on with a divine bleſſing.

And again, He that is the efficient is alſo the Rom. xi. 36. final cauſe of our ſalvation. As *of him*, and *through him*, ſo *to him* are all things. But if Chriſt is not God, we may ſay, here is an almighty power inſpiring the word, merely for the ſake of a creature. And what an unaccountable imagination muſt it give us, to think that God alone is the great end of every other work, all things are done that he may be glorified, but that Chriſt is to be the principal gainer in the chief deſign? If the graces of the Holy Spirit are given to fill you with a reverence to the Mediator, to make him the object of your fear, and love, and hope, and to throw you into a ſtate of communion with him, you muſt either conclude that he is a God, or that religion makes you exceed in your apprehenſions of him.

Pſ. xlv. 11. *He is thy Lord*, ſaith David to the Church, *and worſhip thou him;* and as the ſceptre of his kingdom is a right ſceptre, he is the God whoſe *throne is for ever and ever.*

(2.) It is only from a ſenſe of his Deity that our believing in him can give us a conformity to him. Good men have no other author than God, unleſs you will ſuppoſe that the new life is not ſo well made as the old one, and that grace is of a lower original than nature. At firſt God made man in his own image, and after his own likeneſs; and when he is created anew in Chriſt Jeſus, is it after one who is not divine? Shall the better life be after

ter the model of a creature, whilſt the lower and the worſe is taken from the Deity itſelf? for *the new man is renewed in holineſs after the image of him that created him.* SERM. 38. Col. iii. 10.

Conſider this transform upon the believers both ways, either in its principle, as it is infuſed and implanted in him, or in its progreſs, as it is carried on by acts of faith; the author of the former, and the object of the latter, can be no other than God. Now, we are ſaid to be made holy by Chriſt Jeſus in each of theſe reſpects. You find them in one verſe, *Both he that ſanctifies, and they that are ſanctified, are both of one, and therefore he is not aſhamed to call them brethren.* It is plain this is not ſaid of the Father, but of Him who was made *perfect from his ſufferings;* and we here read of this Perſon as one that *ſanctifies;* he is the author of all that purity that his people receive. Their religion is given, as well as conducted by him. This cannot be affirmed of him as a man; for though in that reſpect he is a noble *example* of ſanctification, yet he cannot be the author of it. As a man, he is of the ſame original with believers; they are *both of one*, and therefore he is not aſhamed to call them brethren. This ſuppoſes him to be ſanctified himſelf; but as a ſanctifier, he cannot be ſaid to call them brethren. They are his creation, the work of his hands, the effect of his holineſs and love. Heb. ii. 11.

And he cannot be conceived of as doing this for them, unleſs he is God; the Sanctifier muſt be the Creator: *He that has wrought us for the ſelf-ſame thing, is God*, and he can be no other. David begs for it under a proper title, and from a proper hand: *Create in me a clean heart, O God. I will ſprinkle clean water upon you, and you ſhall be clean,* ſaith he in the Old Teſtament. *It is God that works in us both to will and to do,* ſaith the Apoſtle in the New. *Of his own will has he begotten us again* Pſ. li. 10. Ezek. xxxvi. 25. Phil. ii. 13. Jam. i. 18.

SERM. 38. *again by the word of truth, that we might be the firſt-fruits unto his creatures.* Can we think, after ſo many claims of the Divine Nature to the work of ſanctification, that it ſhould ever be attributed to a creature? Muſt it be ſaid of one who is not God, that it is *He who ſanctifies?* Is he not only the object, but the author of your faith? Well, if he has made you believers, as he certainly has, then there is in you the exceeding greatneſs of an *Almighty power;* no leſs than that which raiſed himſelf from the dead, and ſet him on the right hand of the Majeſty on high.

And beſides, how can any act of faith produce ſuch a turn within us, that whilſt we ſee him, we
2 Cor. iii. 18. are *changed from glory to glory by the Spirit of the Lord,* unleſs the object on which it fixes be God?
Eph. i. 12, 13. We are *to the praiſe of his glory, who have truſted in Chriſt, after we have heard the word of truth, the Goſpel of our ſalvation; in whom, after we have believed, we are ſealed with the Holy Spirit of promiſe.* The reſembling virtue is not in the principle, but in the object. We ſee a thouſand things and believe them, that do not make us like themſelves: and how comes it to paſs, that when we ſee Chriſt as he is, *we ſhall be like him,* but only that he has a power of creation in himſelf? To this purpoſe he is propoſed to our faith. For this end we are to believe *in him;* not only believe him, that he is the Meſſiah, the Perſon appointed by God to treat with men, but we believe *in him,* that *by him* we may have the life begun, *in him* we may have it continued, and *with him* we may have it perfected.

It is a very poor and low notion of Chriſtianity, to think that it requires no more than an aſſent that Chriſt is the Meſſiah, the anointed of God, and that they that thus believe ſhall be ſaved; as if it was enough, that a man's ſentiments kept him from being either a Jew or a Mahometan. I dare

ſay

ſay *the devils believe* in this ſenſe, and they *tremble* at it. But if we are to talk of faith as the Scripture does, we muſt make a great deal more of it. It is a principle that does not only pay an homage, but draw a life and virtue from him with whom it correſponds; and ſuch a one can be no leſs than God. *In him was life, and that life was the light of men*, is an expreſſion that imports a Deity, as full as any words can do: *The life was manifeſt, and we have ſeen it, and bear witneſs, and ſhew to you the eternal life that was with the Father, and was manifeſted unto us.* SERM. 38. Jam. ii. 19. John i. 4. 1 Joh. i. 2.

But now, if people do not look upon him as God, who is thus believed on in the world, as I do not ſee how they can pay a proper veneration to him, ſo there is no reſemblance that they can deſire to have of him. It is in vain to hope that looking to him will make you like him, unleſs there is a creating virtue either in the act or the object. Either faith itſelf muſt have the power of changing you, or it muſt be in Him whom you thus contemplate. *He will at laſt change your vile bodies, like unto his glorious body;* and for that he muſt have *a power that ſubdues all things to himſelf.* And does he ſpeak of any leſs when he tells Paul, *That He will open their eyes, and turn them from darkneſs to light, and from the power of Satan to God, that they may receive forgiveneſs of ſins, and an inheritance among them who are ſanctified by the faith that is in him?* Their ſanctification is begun by him in opening their eyes, and it is always conſidered in him. This then is the firſt account that you may take of godlineſs, that it is a principle of ſubjection and conformity to Chriſt; and it could not be either of theſe, if he was not God. Phil. iii. 21. Acts xxvi. 18.

2. This godlineſs does alſo take into it the duty that we have ſo good a rule for in the word of God. He that has this eſteem for Chriſt, and this reſemblance of him, *muſt himſelf walk as he alſo walked.*

SERM. 38. *walked. He that believes in Chriſt muſt be careful to maintain good works, which are good and profit-*
Tit. iii. 8. *able to men. This is a faithful ſaying; and theſe things I will,* ſaith the Apoſtle, *that thou affirm conſtantly.* What I now mean takes into it the whole
Acts xxiv. 16. compaſs of duty. Herein are we to *exerciſe ourſelves, to have always a conſcience void of offence towards God and man.* But I do not ſee how either we are capable of regarding Chriſt in ſuch an authority as to obey him, or be thus uſeful to others upon that ground, if we do not believe his Deity.

(1.) Without this there muſt be an end of all our duty to him. As a Prophet he might declare it; but if he is not God, it is wrong for him to receive it. It involves *him* in the guilt of uſurpa-
Iſa. xxxiii. 22. tion, and *us* in the danger of idolatry. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and he will ſave us,* was the free profeſſion of the Church in the Old Teſtament; and I can never be of opinion that we ought to talk
Jam. iv. 12. any lower language in the New: *There is but one*
Iſa. xxvi. 12, 13. *law-giver, who is able to ſave and to deſtroy. Lord,* ſay they, *thou wilt ordain peace for us, for thou haſt wrought all our works in us. O Lord our God, other lords beſides thee have had dominion over us, but by thee only will we make mention of thy name.* Are not theſe declarations too great a tribute for any creature? and yet in an equal ſtrain are we taught by the New Teſtament, to ſpeak both *of* Chriſt, and *to* him. He will ordain peace for us, in him we muſt have *peace.* He has wrought our works in us,
John xvii. 23. every branch in him *bears fruit: I in them,* ſaith he to the Father, *and thou in me. We name the name of Chriſt,* we are called by it, we look upon him as *Lord of all.* It is he that has ordained a religion for the world, and having all power both
Mat. xxviii. 20. in heaven and earth, has appointed us to *teach all things that he hath commanded.*

(2.) That

(2.) That part of duty which has a regard to others ſuppoſes that he by whoſe authority we do it can be no leſs than God. Thus ſaith the Apoſtle, *We preach not ourſelves, but Chriſt Jeſus the Lord, and ourſelves your ſervants for Jeſus' ſake.* He was ready to be ſpent among them; but the end of all this was for advancing the glory of a Redeemer. And can we think he intends any lower Perſon in that ſentence than Nehemiah did, who profeſſes that he durſt not act as other rulers had done, *becauſe of the fear of God?* Was he under an awe from his Maker? and has a Chriſtian all his motive and reſtraint from a creature? SERM. 38. 2 Cor. iv. 5. Neh. v. 15.

Servants are directed to keep up the duty of their relation with a decency that will recommend a good profeſſion, that they may *adorn the doctrine of* God *our Saviour in all things.* What God and Saviour is this who claims a propriety in the doctrine they are to adorn? It is eaſy to ſee he underſtands it of a doctrine peculiar to Chriſtians. They lived among thoſe of *a contrary part*, as you read a few verſes before. There were among them *unruly and vain talkers and deceivers, eſpecially they of the circumciſion, who ſubverted whole houſes, teaching things that they ought not, for filthy lucre's ſake.* They are bid *not to give heed to Jewiſh fables, and commandments of men.* This oppoſition was all againſt the Chriſtian doctrine. The Jews were no enemies to the revelation of the Old Teſtament. But beſides, he ſpeaks of a word *manifeſted in due time, through preaching committed to him according to the commandment of God our Saviour.* This is the title under which he declares him; for he has made us ſufficiently acquainted what this commandment of God our Saviour was, by telling us that the Goſpel he preached was *not taught of man, but by the revelation of Jeſus Chriſt.* This is the doctrine of God our Saviour, which ſervants are to adorn in all things. Tit. ii. 10. chap. i. 10, 11. ——14.

And

SERM. 38. And we may carry the same interpretation through the next words, *that the grace of God* (of this God who was manifest in the flesh) *that brings salvation, has appeared unto all men,* and *in looking for the blessed hope,* we also expect *the glorious appearing of the* GREAT GOD *and our Saviour Jesus Christ;* or, as the words may be read, of our Great God and Saviour Jesus Christ. This agrees to the directions he gives about relative duties in
Eph. vi. 5, 6, 7, 8. other places: *Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto* CHRIST: *Not with eye-service, as men-pleasers, but as the servants of* CHRIST, *doing the will of* GOD *from the heart; with good will doing service as to the* LORD, *and not to men: Knowing that whatsoever good thing any man does, the same shall he receive of the* LORD, *whether he be bond or free.* So we read,
Mat. xxiii. 10. that *one is our Master, even* CHRIST.

3. This godliness demands from us a *profession*
Tit. i. 1. of what we believe. There must be *an acknowledgment of the truth which is after godliness.* Christ
Acts ix. 15. tells Ananias concerning Saul. *He is a chosen vessel to* ME, *to bear* MY *name before the Gentiles, and kings, and the children of Israel.* Our light is to
Phil. ii. 15. shine before men; we are every way to *hold forth*
1 Pet. ii. 9. *the word of life, and shew the praises of him that hath called us.* And I do not see there is any doing this, unless we are persuaded of his Divinity, because it is thus we come first to a *certainty,* and then to a *confidence* in our profession.

(1.) In believing Christ to be God, we act upon a certainty: we tell mankind in plain words what our souls think of him, and do not go about with
2 Cor. iii. 12. a company of uncertain sounds: *Seeing we have such hope we use great plainness of speech.*
Jer. xxiii. 28. *He that hath a dream let him tell a dream; but he that hath my word let him speak my word faithfully. What is the chaff to the wheat, saith the Lord?* It is not

to

to be thought that Chriſt, who ſealed the doctrine of the Goſpel with his blood, and ſent it abroad with ſuch an effuſion of his Spirit, ever deſigned that preachers ſhould cover their opinions with ſcandalous ambiguities: *Having this miniſtry, we renounce the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of the Lord deceitfully.* SERM. 38. 2 Cor. iv. 2.

A notion that will not endure plain language, is a notion that cannot bear the light, and fitter for *wizards that peep and mutter*, than the ſervants of the God of truth. When he bids us *blow the trumpet in Zion, and ſound an alarm in his holy mountain*, he did not mean a broken trumpet, that gives out a double or a confuſed and a grating ſound. There is no taking the note; for, as you find by the argument, *even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped? So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken, for ye ſhall ſpeak into the air? If I know not the meaning of the voice, I ſhall be to him that ſpeaks a Barbarian, and he that ſpeaks ſhall be a Barbarian to me.* 1 Cor. xiv. 7, 8, 9, 11.

In ſaying Chriſt is *the mighty God, the everlaſting Father*, you know the meaning of the words: in ſaying that *his goings forth are of old from everlaſting*, that *he is the ſame yeſterday, to-day, and for ever*, that *of his kingdom there ſhall be no end*, that *all things were made by him, and without him was not any thing made that was made*; theſe are open and undiſguiſed expreſſions: whatever difficulty there is in the doctrine, there is none in the words. We refer you for arguments to plain Scripture. We ſay not theſe things as men, but the Goſpel ſaith the ſame alſo; and we cannot ſuppoſe that God ſpeaks unintelligibly in matters of the greateſt concern to our faith and practice. Iſa. ix. 6. Mic. v. 2. Luke i. 33. John i. 3.

SERM. 38. But it is making the whole revelation in vain, to give the expreſſions ſuch a ſenſe when they are uſed of Chriſt, as would be harſh and improper if applied to any other occaſion. It is eaſy to ſee, that God ſpeaks of himſelf as he does of no one elſe. Nothing can be plainer, than that though divine titles are given to Angels and men, there is no danger of confounding them with him, or ſuppoſing that the name God ſignifies *that* in the one, that it does in the other. But if the account he gives us of Chriſt is to be underſtood with ſuch limitations, it is pity that he has not been a great deal more diſtinct, and let us ſee that though the *words* he uſes for himſelf and our Saviour are exactly the ſame, yet the *ſenſe* is ſo widely different, Iſa. xlii. 8. eſpecially when he has ſaid, *I am the Lord* or *Jehovah; that is my name, and my glory will I not give to another.*

It is unhappy that we read of him as the *mighty God*, who is not ſelf-ſufficient, or, as they rather chooſe to rumble it out, not ſelf-originated. We are confounded in theſe words, that *he is before all things, in the beginning with God, and from everlaſting.* Such characters of the Father are always underſtood of a proper eternity; but when applied to the Son, they loſe their meaning, and ſignify not the thouſandth part ſo much as they uſed to do; but inſtead of being an inſtruction to lead our faith, become great ſwelling words of vanity to confound it.

So again, we are apt to think when we read that Gen. i. 1. *in the beginning God created the heavens and the earth*, that it means no more than another ſentence, John i. 3. *All things were made by him, and without him was* Col. i. 17. *not any thing made that was made:* or, that *by him* Heb. i. 10. *all things conſiſt;* that *he has laid the foundations of the earth, and the heavens are the work of his hands.* This is talking plainly, and tells the world what we have received; that the ſame things are ſaid with

with equal force of words of the Father and the Son; and, according to our *good Confeſſion*, they are the ſame in ſubſtance, equal in power and glory. SERM. 38.

But if creation ſignifies in ſome of theſe ſcriptures what is peculiar to the Deity, and in others what may be done by a creature, our faith is entangled by the very book that ſhould ſet it at liberty; and we muſt look upon Revelation as that which our God would not have to be underſtood, whereas *he has not ſpoke in ſecret, or a dark place of the earth.* Iſa. xlv. 19.

Our preaching and your profeſſion are neither of them ſuch frivolous uncertain things. We are bid in *doctrine to ſhew uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned.* Certainly he does not mean ſpeech that cannot be underſtood. We are not to talk of a dependent God, of an eternity that had a beginning, of an Omnipotence that is derived, of a ſubordinate Creator, of a Perſon that has all the titles of Divinity, and not one of them juſt and proper. You who are bid to *give a reaſon for the hope that is in you*, are not left to any of theſe ſhuffling ways. Mankind are to know what you would be at: error needs a diſguiſe, but truth will not bear it. You are neither to *run*, nor to talk *uncertainly*, and we are neither to fight nor to preach as thoſe that beat the air, who make a noiſe and a bruſhing, but no mortal knows what they ſtrike at. Tit. ii. 7, 8. 1 Pet. iii. 15.

Let us ſpeak the myſtery of Chriſt boldly, and not perſuade people by deceitful words one day to believe that we are with them, and after that explain it all away again. Theſe two arts are as diſhonourable to human nature, as they are to the Goſpel of Chriſt: confeſſions that hide the truth, and explications that darken the ſenſe. But though error will always hav the wriggle of its author, who is a winding crooked ſerpent, yet bleſſed be God,

SERM. 38. God, truth will be *a ſhining light that ſhines more unto a perfect day.*

If Chriſt is not God, the caſe is clear, we ought not to call him ſo, or do any thing to delude people into a perſuaſion that we think ſo. If he is God, we may ſpeak it out without any drain to the expreſſion, and let mankind ſee that we are not leading them to mean more by what we ſay, than we do ourſelves. But *the words of the Lord*, thoſe that relate to himſelf, muſt have a *free courſe*, unclogged, unlimited, and ſo be *glorified*. It is by this honeſt profeſſion that we ſhall ſtand our ground: *Our exhortation is not of uncleanneſs, nor of deceit, nor of guile; but as we are allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God that ſearches the hearts.*

1 Theſ. ii. 3, 4.

(2.) This gives us a confidence in our profeſſion, we take it to be a duty, according to that rule, *Watch ye, ſtand faſt in the faith, quit yourſelves like men, be ſtrong.* A faith that is not to be declared belongs neither to the Old Teſtament nor the New. As the Apoſtle ſaith, *We having the ſame ſpirit of faith, according as it is written, I have believed, and therefore have I ſpoken; we alſo believe, and therefore ſpeak.* This was his way of arguing, as it had been David's before him, that they who do believe it are to ſpeak it. But 'what a ſpirit of faith is 'that, which is bold for concealment, and makes 'a ſtand againſt profeſſing, and turns the reaſon-'ing quite otherwiſe; we believe, and therefore 'we will *not ſpeak;* that reproaches a good con-'feſſion, and calls it by all the odious names that 'are given to the vileſt actions in the world? 'May it not be ſaid upon a compariſon between 'theſe examples of the Bible, and thoſe of later 'ages, David I know, and Paul I know; *their* 'believing led them into a neceſſity of ſpeaking, 'but

1 Cor. xvi. 13.

2 Cor. iv. 13.

'*but who are these* dumb believers that muzzle their faith with a pretence of charity?' SERM. 38.

There is such a thing as being ashamed of God's words before an adulterous and sinful generation. In opposition to which, our Saviour has made a noble promise to those that *confess him before men:* Such as these will *the Son of man confess when he comes in the glory of his Father.* He has a particular regard to them now, *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that is coming upon the world to try all them that are upon the earth.* They that have *sought righteousness and meekness, shall be hid in the day of the Lord's anger:* when such as *rejoice in their pride, and are haughty because of God's holy mountain, are taken away from the midst of us: the remnant of Israel who do not tell lies, nor suffer a deceitful tongue to be found in their mouths, shall lie down, and have none to make them afraid.* But this is little in comparison of the great reserves in another world; *for he shall come to be glorified in his saints, and admired in them that believe, because,* saith the Apostle, *our testimony among you was believed in that day.* Then will the name of our Lord Jesus Christ be glorified in you, (that name which you have confessed before men), and ye shall be glorified in him.

Rev. iii. 10.

Zeph. ii. 2, 3. Ch. iii. 11, 13.

2 Thes. i. 10.

SERMON XXXIX.

Oct. 25. 1719.

4. UNDER this name of Godliness we may include what is peculiar to it; I mean, the *joys* and satisfaction that Christ gives to his own people.

SERM. 39. people. Theſe are ſometimes called *a hope in*
Pſ. xlii. 11. *God*, ſometimes *a rejoicing in Chriſt Jeſus*, and ſome-
1 Cor. xv. 31. times *a comfort in the Holy Ghoſt*. They are men-
Acts ix. 31. tioned under ſeveral names quite through the Scriptures, to convince us of theſe two things, *firſt*, That there is a delightful part in religion; and, *ſecondly*, That this is of ſuch a nature, that it cannot be the experience of any but a good man. *He is ſatisfied from himſelf;* Chriſt puts it upon faith in him,
Joh. vii 38. that *if a perſon believes, out of his belly ſhall flow rivers of living water.*

Now, you will ſoon perceive that faith in the great myſtery of godlineſs (God manifeſt in the fleſh) is the way to theſe conſolations; and to that purpoſe I need remind you of no more than that it is *He who pardons your iniquities.* The peace that I ſpeak of is the fruit of your acceptance,
Rom. v. 1. *Being juſtified freely by his grace, we have peace with God through our Lord Jeſus Chriſt.* Again, it is He who gives you a ſecurity of the great things that are laid up for thoſe that love him. You are glad of the change that is begun in a re-
ver. 10. conciliation to God *through the death of his Son.* And theſe joys are drawn out and ſwelled up from the proſpect of another change, when you ſhall be
Heb. vii. 25. *ſaved through his life;* that is, as he himſelf has called it, *ſaved to the uttermoſt.* Theſe are what the Apoſtle brings together within our thoughts, that *we have acceſs by faith into the grace wherein we ſtand, and then rejoice in hope of the glory of God.*

Now, as it is our faith that tells us of a pardon here, and aſſures an arrival at heaven hereafter, and for that fixes upon Chriſt Jeſus, ſo it muſt regard him in his Deity. Without ſuch a conſideration of Him there can be none of this peace, and joy, and hope in believing, as you will ſee in the two particulars I have now mentioned: *1ſt.* It is as God that he forgives our iniquities; *2dly*, As

a

a God he takes us into his glory, and therefore the satisfaction that arises from a sense of the former, and a hope of the latter, supposes our belief of his Deity. SERM. 39.

(1.) One reason of our rejoicing in Christ Jesus is, because he pardons our sins. The Scripture has given us this truth in several views: *first*, Christ as a Mediator places himself between God and man. He was *the days-man between us, and laid his hand upon us both; he is our peace.* *Secondly*, Christ as man, made of a woman, and made under the law, became a curse for us. In the former character, he *procured* our pardon; in the latter, he *deserved* it: *He made peace through the blood of his cross.* *Thirdly*, He may also be said to *give* it, as we often find he does. Now, where he speaks in that language, he appears to be no less than the great God. Laying down the price of our pardon, gives him no right to *bestow* it; that belongs to him who *receives* the satisfaction, not to him that *makes* it. Our debt was to the Divine Nature, and our discharge must be from it. The human nature could suffer, but it could not forgive; and therefore he does this, not in the form of a servant, but as one who *thought it no robbery to be equal with God.* In order to present this argument in a proper light, I will do these two things: *first*, Shew you that he who is believed on in the world, does and can forgive our iniquities; and, *secondly*, That this is altogether the prerogative of a God.

Job ix. 33. Eph. ii. 14. Col. i. 20. Phil. ii. 6.

[1.] It is plain from the whole story of our blessed Saviour, that he *pardons iniquity, transgression, and sin.* There are several passages both in the Old and New Testament, which tell us that the God who went before the Israelites from Egypt to Canaan, was he who should afterwards be manifest in the flesh. Both Jews and Christians understand it of a Redeemer, the second of those three that bear record

SERM. 39. record in heaven. Moſes ſuffered the *reproach of*
Heb. xi. 26. *Chriſt;* they who died in the wilderneſs *tempted*
1 Cor. x. 9. *Chriſt.* He that came from Edom *with his dyed*
Iſa. lxiii. 1, 2, 3. 9. *garments from Bozrah, glorious in his apparel, and travelling in the greatneſs of his ſtrength,* is one who has *trodden the wine-preſs alone: in all their affliction he was afflicted.* That paſſage, of Moſes's ſeeing God, is better applied to One who was to be incarnate, than to the Father, *whom no man has ſeen at any time.* When he proclaimed the name of the Lord, and made his goodneſs to paſs before
Exod. xxxiv. 6, 7. him, it was in theſe terms: *The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, forgiving iniquity, tranſgreſſion and ſin.* And when after this, we read of the Angels going before them, it is added, *He will not pardon your iniquities, for my name is in him.* The expreſſion ſignifies a power that he has in himſelf of condemning or abſolving.

Jam. iv. 12. Now there is but *one law-giver who is able to*
Numb. xiv. 14. ver. 17, 18, 19, 20, 21. *ſave and to deſtroy.* Moſes ſays to him, *Thou Lord art ſeen of us face to face,* and prays, *I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying, The Lord is long-ſuffering and of great mercy, forgiving iniquity, and tranſgreſſion. Pardon I beſeech thee, the iniquity of this people, according to the greatneſs of thy mercy; and as thou haſt forgiven this people from Egypt until now. And the Lord ſaid, I have pardoned according to thy word, but as truly as I live, all the earth ſhall be filled with the glory of the Lord.*

Thus it was foretold, that one of his names
Iſa. ix. 6. whereby he ſhould be called, was *the Prince of peace;* and that this did not only ſignify that he ſhould proclaim it as a miniſter, and procure it as a ſacrifice, but give it as a proprietor, is evident from the ſituation of that title. It ſtands upon a level with the other four, *Wonderful, Counſellor, the mighty God, the everlaſting Father.* To theſe

is

is added a fifth, that he is *the Prince of peace. Of the increaſe of his government and peace there ſhall be no end;* ſo that our peace comes from him as a Governor. *Dominion and fear are with him, he maketh peace in his high places.* SERM. 39. Job xxv. 2.

He was *born King of the Jews*, as the wiſe men were taught to ſay by the ſtar that appeared to them in their own country. And how did he open his empire? Not in the groſs way that his own nation expected, but by *giving ſalvation to his people in the remiſſion of their ſins.* His greatneſs appeared in doing away iniquity. *He finiſhed tranſgreſſion, and made an end of ſin* in a twofold capacity, *firſt*, As one who had a power to do it; and, *ſecondly*, As one that had the merit to claim it. Meſſiah is called *the Prince*, though he was to be *cut off.* Mat. ii. 2. Luke i. 77. Dan. ix. 25, 26.

Antecedent to his ſuffering of death, by which he brought in an everlaſting righteouſneſs, he uſed to join thoſe two things together which David admires in the Moſt High God: *It is he who forgives thine iniquities and heals thy diſeaſes;* and thus in a double ſenſe *redeems thy life from deſtruction.* How common was it for him to ſay, Son or daughter be of good chear, *thy ſins are forgiven thee?* And again, *Go thy way, thy faith has made thee whole.* Pſal. ciii. 3.

Do but conſider, that in ſuch language he muſt deſign a great deal more than to work a miracle. All that was *viſible* to the world, and upon which he was to raiſe the reputation of a Meſſiah, was doing a wonder. If they ſaw that the ſick were cured in this extraordinary way, it was enough to eſtabliſh the argument, that *a great Prophet was come among them, and God had viſited his people.* But he ſpeaks of things which they *could not ſee*, and to which the miracles that he wrought were to carry on their meditations, a pardon of ſins to

SERM. 39. the recovered perſon as what his faith had depended on.

The prophets that performed ſeveral wonders never talked of either of theſe. As for inſtance, Eliſha did not inſiſt upon *faith* in Naaman the Syrian, but the cure was wrought whilſt the patient was an unbeliever. It is quite otherwiſe in the ſtory of Chriſt Jeſus. He uſed very often to aſk the queſtion of thoſe that came to him, *Believe ye that I am able?* And in ſome places *he did not many mighty works, becauſe of their unbelief.* Thus
Mar. ix. 23. he ſaid to the man whoſe prayer was wavering, *if thou canſt do any thing for us, help us; If thou canſt believe, all things are poſſible to him that believes.*

So that, you ſee, it was not enough that they were to be convinced of his having a Divine commiſſion, but there muſt be a faith *in himſelf.* This lay ſecret to the eyes of the world, but he that knew the heart, gave teſtimony to it, ſometimes in theſe words, *Thy faith has ſaved thee;* ſometimes, *According to your faith be it unto you.* He ſhewed himſelf more than the Sovereign of nature, one who could diſcharge the miſeries of poor creatures; he does at the ſame time take upon him a much greater character, as the Lord of grace; and from the fulneſs of the Godhead, that dwelt in him bodily, he ſays to them that their ſins are forgiven.

To his own practice he has formed the miniſtry
Luke xxiv. 47. of his ſervants. They are to *preach the Goſpel of repentance for the remiſſion of ſins. Repentance and remiſſion of ſins were to be preached among all nations in his name.* He tells Saul, that the ſucceſs
Acts xxvi. 18. of the Goſpel ſhould be *the turning people from darkneſs to light, and from the power of Satan to God, that they might receive forgiveneſs of ſins, and an inheritance among them who are ſanctified by faith that is in him:* as if he would ſet his mark upon faith, he does not think it enough to ſay, *faith in me,* but *the faith that is in* ME, becauſe *there* it

is

is to fix; and if it does so, I must tell you, it re- SERM. 39.
gards him as more than a Mediator; for under
that notion it is BY *him that we believe in God, who* 1 Pet. i. 21.
raised him from the dead, and gave him glory, that our faith and hope may be in God. But by the faith that is IN him we have the forgiveness of our sins, and an inheritance among all them that are sanctified. We do not only believe that he died for us, that forgiveness comes by him, by him as a procurer, and by him as a price, but it is *in him*, as the original dispose. Thus the Apostles preached and acted. *In the name of Jesus Christ of Nazareth,* Acts iii. 6.
saith Peter to the lame man, *rise up and walk.*
And he is also *a Prince and a Saviour, to give re-* —v. 31,
pentance and remission of sins.

2. I must observe to you, that this belongs to none but God. That though as man he *gave him-* Rom. iv.
self for our iniquities, and rose again for our justi- ult.
fication, that is, in order to deserve and procure the blessing, yet the giving it is a glory that the Most High will never transfer to another. *Who is a God* Mic. vii. 18.
like unto thee, that pardons our iniquity, and passes by the transgression of the remnant of thine heritage?
And when the promise runs so full and free, *Let* Isa. lv. 7, 8.
the wicked forsake his way, and the unrighteous man his thought, and turn unto the Lord, and he will have mercy on him, and to our God who will abundantly pardon; on purpose both to assure the believer and to glorify himself, he adds, *For my ways are not your ways, neither are your thoughts my thoughts, saith the Lord; q. d.* 'When I talk of 'abundant pardon, and of having mercy, it is the 'language of a God; I speak of that which crea-'tures may admire, but can never imitate.' Thus saith he in another place, *I, even I am he that blots* —xliii. 25.
out your iniquities for my name's sake. And the New Testament carries the matter as high: *Who shall* Rom. viii.
lay any thing to the charge of God's elect? it is God 33.
that justifies; and therefore it must be very assuming

SERM. 39. ming for any to ſpeak in ſuch a manner, as the Moſt High has made it peculiar to himſelf.

It gave the Jews great offence whenever they heard our Saviour pronounce thoſe words, *Thy ſins are forgiven thee.* People that were aſtoniſhed at the miracle loſt all the benefits of what they ſaw, by an opinion that the man ſpake blaſphemies, *becauſe none could forgive ſins but God only.* Here was an opportunity for Chriſt to have ſhewn them that this was not peculiar to the Deity, that it might be communicated to a creature; and if he had meant no more than *declaring* them pardoned, there had been no room for the objection of the Phariſees. No doubt of it, they could remember
2 Sam. xii. 13. what Nathan ſaid to David, *The Lord has done away thy ſin, thou ſhalt not die.* And had Chriſt ſaid no more than that, though they might queſtion his commiſſion, they would never have charged him with blaſphemy. Now what way does he take to anſwer the accuſation? Not by contradicting their maxim, and the foundation they went upon, (that none could forgive ſins but God only), no, he leaves them in poſſeſſion of that ſentiment, as what was true and very dutiful to the Divine Nature.

But he goes on to aſſert his own right of forgiving ſins, in maintenance of what he had often ſaid, that he and the Father were one, and that whatever the Father does, the ſame does the Son likewiſe. His argument deſerves your attention,
Mar. ii. 10, 11. *That ye may know that the Son of man has power upon earth to forgive ſins, he ſaith to the ſick of the palſy, Ariſe.* This gift of healing never proved a power to forgive ſins in any other. When Eliſha recovered Naaman, and reſtored a dead man to life, he did not pretend to pardon either of them; and therefore how can our Saviour make the one an evidence of the other, but by taking upon him a character that no Prophet ever had? All their virtue

tue was in a commiſſion, but his was his own. SERM. 39.
They might be directed to pronounce the ſentence, but he had *power even upon earth to forgive ſins*, and he appeals to a miracle as the argument of it. A miracle was to witneſs *that* in his caſe, which it never had done in any other.

[2.] It is as a God that we have any hope of glory from him. He ſaith, *They are my ſheep, and I give to them eternal life.* Now we know that *the gift of God is eternal life;* and ſurely he would never have us expect from him the greateſt bounty and evidence of the Deity if he was only a creature. *He that is our God, is the God of ſalvation;* and thus *the Author of eternal ſalvation to all that obey him.* He may well ſay, *All that the Father has is mine*, when he pretends to the diſpoſal of our everlaſting inheritance. Joh. x. 27, 28. Rom vi. 23. Pſal. lxviii. 20. Heb. v. 9.

As Mediator we have this life for his ſake, and by his means: *He leads us to the fountains of living waters;* but as God he *gives* them, and wipes away all tears from our eyes. There muſt be an infinite diſtance between *deſerving* this eternal life, and *beſtowing* it, dying for it, and preſiding over it. Our dear Lord ſuſtains both theſe characters, though the notion that ſome would give us of him, that he is the Firſt-born of the creation, made greater, and better, and older than all the world, comes within neither of them; and that this ſuper-angelical Spirit became the ſoul of that body which he received of the virgin.

In this repreſentation he is neither low enough to be a ſacrifice, nor high enough to be a Saviour. They have neither made him capable of ſuffering for the procurement of this life, nor of being glorious in beſtowing it. For in order to dying, he muſt have all the infirmities of a man, a ſoul ſubject to terrors, as well as a body to pain; and in order to the giving of heaven, he muſt have *the fulneſs of him that fills all in all. Do not err, my beloved* Jam. i. 16, 17.

SERM. 39. *beloved brethren, every good gift, and every perfect gift comes down from the Father of lights, in whom there is no variableneſs or ſhadow of turning.* Therefore, whatever lower names he takes upon him to ſignify the reality of his humiliation, yet he always ſpeaks up to the dignity of a God, when he mentions thoſe things that are gifts of the Divine Nature: *He that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy, is the only wiſe God our Saviour.*

Jude 24, 25.

You muſt underſtand ſuch an expreſſion as Peter uſes in a twofold conſtruction, when he ſays to the Jews, *Ye have killed the Prince of life;* as man he was not the Prince of life, and as the Prince of life he could not be killed. They ſtumbled for want of diſtinguiſhing right, when he tells them, *I, if I be lifted up, will draw all men to me.* They knew not what to make of it: *We have heard out of the law that Chriſt abides for ever; how ſayeſt thou then, the Son of man muſt be lifted up?* So that though they killed him, he had an eternal life within his empire, and what muſt ever be the matter of his donation. But by dying he appeared to be in all things like unto his brethren, and when he is called the Prince of life, it ſuppoſes *that* to be his property, which is the greateſt and beſt argument that we can have of a God.

Acts iii. 15.

Joh. xii. 32. 34.

Do but examine into that peace which a believer has from Chriſt, without any regard to his Deity: Think that he is forgiven by one who is not the Sovereign, not the principally offended party. Whereas David prays, *Have mercy upon me, O God, according to thy loving kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions: For againſt thee, thee only have I ſinned.* According to the modern notions, our remiſſion comes from one who is no more than a ſervant. We cannot conclude from hence, that *whom the Son*

Pſal. li. 1, 2. 4.

makes

makes free, he is free indeed, if the Son is not su- SERM. 39.
preme over his own houſe. If he has a ſuperior over him, then, as the Apoſtle ſays, *he differs nothing from a ſervant, though he be Lord of all.*

But it is from this that the peace of a believer flows; he knows that *God is judge of all*, and that he has *reconciled us to himſelf, not imputing our treſpaſſes.* He alſo knows, that the Perſon *in whom we have forgiveneſs through his blood*, was in the beginning with God, and that Spirit by whom we are ſealed to the day of redemption, as he does the work, ſo he has the attributes of the Moſt High.

I will now diſcharge my thoughts of this branch in the Chriſtian Religion with a ſhort APPLICATION. If it is part of the Myſtery of Godlineſs, that Chriſt is believed on in the world, then,

1. You ſee how both miniſters and people do beſt fall in with the deſign of Chriſtianity; the one by preaching up this faith, and the other by receiving it. That believing in Chriſt Jeſus will be more than a name, that it will fill the hearts and form the lives of his peculiar people is very true; but certainly the faith that we are promoting is ſomething more than mere morality. Either there is to be a receiving of this report that we go about the world with, and an eſteem of ſomething that we could never have known by the light of nature, or otherwiſe I do not ſee why Chriſt ſhould have come amongſt us. If living with juſtice and mercy had been all that religion expected from you, our Redeemer might have purchaſed you at a cheaper rate than with the expence of his blood. We need never have heard of God manifeſt in the fleſh, in order to be juſtified in the ſpirit, but might have ſhifted as they did in thoſe ages and generations to whom theſe things were hid.

God has diſtinguiſhed us in a way that has been expreſſive of his condeſcenſion, and if it was not neceſſary to our happineſs, it might much better have

SERM. 39. have been ſpared. But if he is believed on in the world, it ſuppoſes there are doctrines to be received which nothing but revelation could declare; and therefore when we ſet morality *againſt* theſe doctrines it is unnatural, and when we ſet it *above* them it is ungrateful. Chriſt calls himſelf *the*
Joh. xii. 36. *light*, and tells them that they muſt *believe in the light, that they might be children of light.*

We ſhould never have known there was any more than one perſon concerned in our redemption: The very name of Father, Son, and Holy Ghoſt, would have been an eternal ſecret, had not God given us the Bible; and as this opens to us what muſt have been hid for ever, ſo certainly it
——xvii. 3. becomes us to receive the teſtimony. *It is life eternal to know Jeſus Chriſt.* He manifeſted the name of God to the men who were given him out of the world, and they kept his word. By refuſing the great myſteries of religion, we throw ourſelves back again into rude nature, and uncultivated humanity; it is a ſcorn returned upon all the benevolence of Divine wiſdom; it is chuſing darkneſs rather than light; it is ſtriking at the eternal
1 Joh. v. 10. veracity of God, *For he that believes not the record has made him a liar.*

2. If that is one branch of religion, that Chriſt is believed on in the world, no wonder that Satan
2 Cor. iv. 4. ſets himſelf in oppoſition to it: *He blinds the eyes of them that believe not, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine into their hearts.* In Popery he converted the doctrines of Chriſtianity into *old wives fables*, things that were unworthy of reaſon and revelation too. Now that the folly of that part is made manifeſt, he varies the malice, and works in another form; as before he hurried on the reverence of the people for *human* myſteries, ſo now he teaches them to growl againſt thoſe that are *divine.* If he can but any way engage you againſt the truth, either by denying

ing a doctrine, or deriding a solemnity, he refuses no degrees of service. But as the testimony of Jesus calls us to oppose the *man of sin*, so it gives us the same concern that our religion be not run away with by the *men of sense*. For this also is a character that we find among the enemies of the truth, *The natural man receives not the things of the Spirit of God;* and there be some who *separate themselves, being sensual and not having the Spirit.* SERM. 39. 1 Cor. ii. 14. Jude 19.

They that would not be ashamed of Christ and his words, will have a trial of their courage. Certainly if he is believed on in the world, he must be preached to the world: *How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?* Supposing that Paul had never insisted on more than he did to Felix, *righteousness, temperance, and a judgment to come*, would that have been *declaring the whole counsel of God?* Were these *the unsearchable riches of Christ, and the fellowship of the mystery that from the beginning was hid in God?* Had any authority or *advices* endeavoured to confine his ministry to these subjects, *whose* interest would those people have been pursuing? They that *withstand our words*, when they are words of truth and soberness, are acting under the enemy; they that oppose themselves, and who do not *acknowledge the truth, are in the snare of the devil, and led captive by him at his pleasure.* Rom. x. 14. Eph. iii. 8, 9. 2 Tim. ii. 25, 26.

3. How great a wickedness must theirs be who would hinder the faith of Jesus in the world! I have shewn you under the former head that it has in it the spirit of Satan; and though some people may think it no great matter that preachers are restrained from insisting upon the heads of pure revelation, yet the impiety that this leads to is the greatest that we are capable of. When the Spirit of grace comes, who is to *convince the world of sin*, he sets his particular mark upon this, that *they* John xvi. 9.

SERM. 39. *believe not in Chriſt;* as if there was ſomething in that viler than all immortality. The Apoſtle calls himſelf *the chief of ſinners;* not that he was ſcandalous in his converſation, lewd and filthy in his
1 Tim. i. 13. behaviour; but *a blaſphemer, a perſecutor, and injurious*, which were all the fruits of his *ignorance and unbelief.* No wonder then that they who ſet themſelves againſt the Deity of Chriſt, have ſuch low thoughts of the Holy Spirit who is charged to exalt him. But one ſerious touch of his hand is enough to divide the clouds of darkneſs, as well as
Eph. iii. 5. to break a courſe of impiety: *The myſtery that in other ages was not made known to the ſons of men, is now revealed to the holy Apoſtles and Prophets by the Spirit.*

4. What need have we to be very earneſt for
1 Cor. xii. 3. that faith which is of the operation of God? *No man can ſay that Jeſus is Lord, but by the Holy Ghoſt.* We have lived to ſee that no liberties of worſhip can ſecure the Goſpel we profeſs from the
Col. ii. 8. contempt of men. *Beware therefore leſt any man ſpoil you through philoſophy and vain deceit, after the rudiments of the world, after the commandments of men, and not after Chriſt.* Pray for that Spirit who will lead us into all truth. His teſtimony will be a victory over others, and a ſecurity to yourſelves. There are ſome that would ſeduce
1 John ii. 26, 27. you, but the *anointing which ye have received of him abides in you; it teaches you all things, and is true, and is no lie; and as it has taught you, ye ſhall abide in him.* Endeavour to go out in his ſtrength. There is a wiſdom and a ſpirit which none of your adverſaries will be able to gainſay or reſiſt. Deſire that he will *open your underſtandings, that ye may know the Scriptures*, that the word of God may dwell richly in you; that you may not be as
Eph. iv. 14, 15. *children toſſed to and fro with every wind of doctrine by the craft of men, who lie in wait to deceive;*

but

but grow up unto him in all things who is the head of the body, even Christ Jesus. SERM. 3.

5. See that this end is answered upon your souls. *We preach Christ Jesus, warning every man, and teaching every man, that we may present every man perfect in him.* Col. i. 28. But how vain will it be upon your account to have it said, that this foundation which is laid in Zion, is to you a *stone of stumbling, and rock of offence?* We may say, as Christ did, notwithstanding all the evidence that is given to the glory of his person, and the nature of his design, *Blessed is he whoever is not offended in him.* Mat. xi. 6. This faith which I am recommending to you goes deeper than a bare assent to the doctrines of the Gospel. If you are no more than proselytes or disputants after you have been teachers of others, yourselves may be cast away. But shew by a good conversation that this is a doctrine according to godliness; let your duty be an argument that you take it, not as *a vain thing*, but as *your life;* that you feel it in experience, and deliver it out in practice, *holding forth the word of life;* and then whatever your poor ministers meet with here, in *the day of Christ Jesus we shall rejoice* together, *that we have not run in vain, nor laboured in vain. Yea, if we be offered upon the sacrifice and service of your faith, we will rejoice with you all.* Phil. ii. 16, 17.

6. Be sure that in believing on him you regard all his perfections. There is no equivalent to his Deity. If he is a God, this cannot be denied with any possible reparation. The Socinians said that he was a man, only more enriched with a divine power than any other. The Arians allowed his pre-existence, but yet made him a creature, by saying, there was a time when he was not. The bladder is now a little more blown, but the finer it is the thinner it is. They tell us of an *eternal emanation* to which he owes his being. This is a word

SERM. 39. word contrived on purpoſe to confound us between beginning and no beginning, a creature and no creature, as I may ſhew you at large from the next and laſt head of our religion, that *he was received into glory.*

Nov. 8. 1719.

SERMON XL.

1 TIM. iii. 16.

—— *Received up into Glory.*

THESE words give us the laſt part of our religion; concerning the whole of which we may ſay, Great without controverſy is the Myſtery of Godlineſs. The Perſon ſpoken of has his name continued quite through the ſtory; that as it is God who was manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, and believed on in the world, ſo he is no other than GOD, *who* is *received up into glory.*

This branch is placed in a good light, and receives a proper advantage from what was ſaid before. He was *manifeſt in the fleſh*, with all the ſimplicity and contempt of human nature, *as a root out of a dry ground, with no form or comelineſs in him*: but it is otherwiſe in the next world, for there he appears in *glory*. Or, you may take the ſeveral parts of the text in this relation to one another; that though Chriſt was to be low and

deſpiſed,

deſpiſed, yet there were honours of two ſorts deſigned for him.

Firſt, Some on earth, where he is *juſtified in the Spirit*, approved, admired, and adored by his own people: to which purpoſe he is *preached to the Gentiles*, that he might widen his kingdom, and carry it beyond the limits that for ſeveral ages had been ſet to the true religion. The ſucceſs of this is agreeable to the deſign; for he is *believed on in the world*; the entrance of the Goſpel was not in vain. The Spirit who had the cuſtody of a Redeemer's honour, and was to *juſtify* him, did his office, *firſt*, by giving the Goſpel, and, *then*, by attending it.

This was a better balance to all the troubles that he met with, than any external pomp could have been. It was more glorious in itſelf, and more deſirable to him, to have converts bowing to his authority, than princes waiting at his gate. When Satan offered him the kingdoms of the world, and the glory of them, it was too little. He has more ſatisfaction from *the travail of his ſoul*, in one ſinner that repents, than in all the monarchies and empires of the univerſe. It was in this ſenſe that he is ſpoken of, as one *lifting up the head*, after he had *drunk of the brook that ran in the way*. Not that he was to have an outward greatneſs; but *the rod of his ſtrength he ſends out of Zion*, and his way of *ruling among enemies* is by making them *a willing people in the day of his power*. That is one ſort of honour deſigned for him, with regard to which *the kingdom was to be the Lord's, and he the Governor among the nations*. But then, the myſtery of godlineſs tells us things of another nature; that as he was manifeſt and juſtified, preached and believed on; ſo,

Pſ. cx. 7.

ver. 2, 3.

Pſ. xxii. 28

Secondly, Our thoughts are called after him into the place whither he is gone. It was before obſerved that he is ſeen of Angels, the object of their

SERM. 40. their care as he is a man, of their wonder as he is a Mediator, and of their adoration as he is the God of *their* nature as well as the friend of *ours*. Now, as there were *three* branches of the Chriſtian doctrine that relate to his advancement upon earth in a religious empire; ſo there are *two* that your meditations may apply to heaven; that which I have now mentioned, his being *ſeen of Angels*, and this that cloſes up the whole account, that he was *received into glory*. You know the method in which I have conſidered all the other parts of this ſubject, and I ſee no reaſon to change it in the laſt. I ſhall therefore,

1. Open to you the meaning of this ſentence, that Chriſt was *received into glory*.

2. Make good this character that runs through the whole text, and ſhew you that this, as well as the reſt, belongs to him as GOD.

3. Let you ſee that this is one of thoſe *myſteries* that the natural man receives not; but the Spirit of truth ſets it home with a mighty and uſeful evidence upon the hearts of believers. And that,

4. From this principle we are led into the *godlineſs* that Chriſtianity is to promote in this world, on purpoſe to work us up for a better.

I. I begin with the firſt of theſe, and that is to open the meaning of the ſentence; or, how we are to underſtand it, that our Saviour was *received into glory*. Here are two words made uſe of, which muſt be conſidered apart.

[1.] The *glory* that he went into.

[2.] The manner of his being *received* thither.

[1.] We read of a *glory* that He is now in, who was once manifeſt in the fleſh; and that agrees to the whole ſtream of the Bible, both in the Old and New Teſtament. Theſe two things are always the doctrine that God revealed concerning a Redeemer:

Firſt,

SERM. 40.

First, That he should be very mean and miserable, *the seed of the woman*, and therefore born in sorrow; the reproach of men, the abhorence of his own nation; punished and forsaken by the God that sent him; accused and tortured, under the curse of his own law, as a worm, and no man, crawling upon the earth, trampled on without any care or pity. Such an unhappy life, such a wretched death, was all along described as the lot appointed for him, by *the determinate counsel and fore-knowledge of God.* Acts ii. 23.

Secondly, There was also another character under which he is spoken of from the beginning of the promise. He is slain from the foundation of the world, and as early was he triumphant, to *bruise the serpent's head:* notwithstanding that *his visage was marred more than any man, and his form more than the sons of men;* yet he is a conqueror, he *leads captivity captive.* And these are not to be dashed against one another, as so many contradictions, but there is a harmony, a consistence in the whole story. His poverty is not to be pleaded against his fulness, but was the way to it, and the ground of it. His pain and vexation were things from which he passed over to the joy that was set before him. The *powers of darkness*, to which he was subject, had but *their hour.* After a little while, it was *his* turn to *divide the portion with the great, and the spoil with the strong.* Now, the glory of our Saviour is mentioned in the Scripture with a great variety, to suit the different apprehensions that the Holy Spirit has given us of him. Isa. liii. 14. Ps. lxviii. 18. Isa. liii. 12.

(1.) Consider him as *a man*, and then his glory is the advancement of that nature which he took into union with himself, to the right-hand of the Majesty on high.

(2.) Consider him as a *Mediator*, as one who partook of both the natures for which he was concerned,

SERM. 40. cerned, and his glory comes under another view. Thus Angels, principalities and powers, are made subject to him.

(3.) He has a glory antecedent and superior to each of these; what he calls a glory *with the Father*, the same that he had *before the world was*. This is underived and independent, what he has in himself, and in a transcendent communion with the other two persons of the Divine Nature.

John xvii. 5.

The Scripture has given us all these in a plain distinction; for, as there are many places that make it evident the glory of the Son is inferior to that of the Father, that there is between them the distance of a creature from a God; so there are others that we cannot understand but of an equal glory between the Father and Son, without changing the sense of the words, and making them signify *that* in divinity, which they never did, and never could do in any thing else.

(1.) I begin with that glory of our blessed Saviour, which he was received into as *man*. Indeed I ought to make an apology for this, because as the character of Deity is conveyed through all the branches of the mystery of godliness; as he is *God* who was manifest in the flesh, and is now received up into glory; so it is plain he speaks of *that* which is infinitely superior to the account we have of him as man. The words belonging to him as God, should be considered so as to keep *that* always in view.

I take the objection to be pertinent enough, but I humbly hope it may be over-ruled by this answer: That though it is very true the Holy Spirit in my text speaks all along of a *God*, yet it is of him as appearing *in our nature*, and managing the greatest concern *with it*. The first branch of this mystery led us to consider him not only as a God, but as *manifest in the flesh*. And though the glory that I am now going to enlarge upon, which

is given to the human nature, is no proof of a Divinity, yet he received it into fellowſhip with that which *was*. SERM. 40.

He who is a God, as he had a *body prepared for him* in which he died; ſo *that* he has taken with him, and by an unſpeakable union has derived unto it a glory. This glory of the human nature, which our bleſſed Saviour is pleaſed to mention, will comprehend the following particulars, and may be conſidered as oppoſed to the humiliation that he ſuffered by. You know, 1*ſt*, That his body was weak and frail, ſubject to the ſame infirmities with ourſelves, but now it is *perfect*. 2*dly*, He here bare our burdens, and ſunk under his own, but now he is fully at *reſt* and quiet. 3*dly*, He was upon earth rejected and expoſed to ſhame, but now this Nature is admired with the greateſt *reputation*. 4*thly*, His ſoul was ſubject to the *fears* and ſorrows of life, but now he is above all thoſe impreſſions. 5*thly*, He wanted as we do the ſupplies of food and reſt, but now he is independent on every thing of that nature. 6*thly*, He was earthy, being made of a woman, but now his body is ſaid to be *glorious*. 7*thly*, He here ſubmitted to death, but now he *lives* for ever. 8*thly*, He was moving to and again, and had not where to lay his head, but now he is *fixed*. 9*thly*, He was in this world as a ſervant, he ſits in the ſame nature in the other as a *judge*. 10*thly*, His union with the Deity was but little ſeen upon earth, to what it will be in heaven. You obſerve that all theſe particulars, except the two laſt, may be conſidered in him not only as our head and friend, but our original and pattern, that it will be with us as it is with him.

1. One article of glory that Chriſt is received into as man, or rather that into which He as God took our nature, was the perfection of that nature.

SERM. 40. Acts iv. 27. 30. He is *the holy Child Jesus*, he is made better than ever Adam was, both in soul and body; and that is more than can be said of him here upon earth. For though he had no sin, nor was he tainted with the least impurity, yet there was a great deal of difference between him and our first parents, when they came fresh out of the hand of God. Christ was as holy as they, but not so strong and lively. His human nature had the Divine Image in all the spiritual characters that belong to it; but there was a greatness, a health in Adam's body, and an happiness in his soul, which our Saviour had not; and the reason is plain.

The first Adam was created by God to have a heaven upon earth; his paradise was to be a state of glory below; and therefore he was framed and wrought up in such a way as to be capable of receiving all the delights of the place; and that could not be without a full strength of body, and the utmost perfection of mind. But the second Adam was sent down from a heaven above, not to find one below. This earth was rather a *hell* to him, because there he endured what they do, the wrath of God, the curse of the law, *the wages of sin*. It is said by way of dignity, that man was Heb. ii. 7. made *a little lower than the Angels*, as a creature ver. 9. *crowned with glory and honour;* but when *Jesus was made a little lower than the Angels*, it was *for the suffering of death*.

—— 17. Upon this account *it behoved him in all things to be made like unto his brethren*. Without that, he could never have been a *faithful High-priest* to God, or *a merciful* one to us. He was to feel our infirmities, that he might be able to *deliver those that are tempted*. And as the *children were partakers of flesh and blood, he likewise himself took part of the same, i. e.* in the way that they had it; a weak body, a contracted soul; the one liable to hunger, pain, and death, the other to sorrow, mistake,

miſtake, and fear, any farther than it was guided by a nature that is light, and in which there is no darkneſs at all; for we read of him, that he *grew in wiſdom* as well as *ſtature: he was found in faſhion as a man, he came in the likeneſs of ſinful fleſh.* SERM. 40. Luke ii. 52. Phil. ii. 8. Rom. viii. 3.

But now he has this nature in perfection, as good as it was when God made it *after his own image, and in his own likeneſs.* There was ſomething in the human nature in Adam, that bore a reſemblance of the Divine. He was made *in the ſimilitude of God.* Whatever this was, our Saviour, who was pleaſed to be without it upon earth, poſſeſſes it all in heaven. There is a glory both in his ſoul and body, which Paradiſe never knew. All the ſpiritual faculties, all the outward members are filled and faſhioned, ſo as to make him *the firſt-born of every creature. He is fairer than the ſons of men.* That was not true upon earth; for *his viſage was marred more than any man, and his form more than the ſons of men;* but now *grace is poured into his lips, and God, even his God, has anointed him with the oil of gladneſs above* every creature. Col. i. 15. Pſ. xlv. 2. ver. 7.

The human nature of Chriſt may be called *the beginning of the creation of God:* not that it was made *firſt*, but as it is made the *beſt* of any thing. Our firſt parents were crowned with glory and honour, and made a little lower than the Angels. Their conſtitution was agreeable to their ſtation; as they were ſet over the lower world, they were framed but a little worſe than the higher. But this nature in its firſt edition, is not equal to what heaven diſcovers in the ſecond: *There is a natural body, and there is a ſpiritual body: the firſt Adam was a living ſoul, the laſt Adam was made a quickening ſpirit. The firſt man is of the earth, earthy; the ſecond man is the Lord from heaven.* 1 Cor. xv. 44, 45, 46, 47.

There were but three bodies that the hand of God is ſaid to form; all the reſt he leaves to the courſe

SERM. 40. course of nature. The first was Adam's, wrought out of the earth; the second Eve's, which was taken out of man; and these being the Divine workmanship were perfect in their kind, and carried in them the full glory of the nature. Angels might see what sort of creatures they were; but there is a *third* that exceeds in both, and that is our blessed Lord's. He speaks of it to the Father with
Heb. x. 5. joy, *A body hast thou prepared me.* Though he was made of a woman, yet God himself had the working of the materials, the preparation was all
Luke i. 35. divine. It was by the *overshadowing of the Holy Ghost*, by the coming down of *the power of the Highest*; and therefore upon this account, that holy thing which was born of the Virgin, should be *called the Son of God.*

This was the masterpiece of the creation, the noblest work of God's hand. It is said of Adam,
Gen. iii. 19. *Out of the ground thou wast taken, dust thou art;*
Eccles. xii. 7. and it will be true of us all, that *the dust shall re-*
Psal. xvi. 10. *turn to the earth, as it was;* but there was *a holy One* who should *never see corruption.* It is true, this glory was much hid during the time of his life: He was far from being seen to an advantage here. When his face did once shine as the sun, it
Mat. xvii. 2. was a *transfiguration:* and therefore he is taken
Heb. i. 4. up, where he appears to be made so *much better than the Angels*, as a man; as he has by *the inheritance* that belonged to him as a God, *obtained a more excellent name than they.*

Phil. iii. 21. In this he is our pattern. When he *fashions our vile bodies*, it is unto his *glorious Body.* We can make no judgment of it here. The beloved disciple was astonished at what he saw; though it is plain the vision was adapted to his capacity, and confined on purpose to make it familiar; but he
Rev. i. 14, 15, 16, 17. tells us, that *his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned*

burned in a furnace, and his voice as the ſound of many waters: and he had in his hand ſeven ſtars, and out of his mouth went a ſharp two-edged ſword, and his countenance was as the ſun ſhining in his ſtrength: and when I ſaw him, I fell at his feet as dead; [This is ſaid by one who had ſo often leaned on his boſom, and ſpoken into his ear.] *and he laid his right hand upon me, ſaying, Fear not, I am the firſt and the laſt.* Saul, as he went to Damaſcus, *at mid-day, ſaw a light from heaven, above the brightneſs of the ſun;* that is, he ſaw *Chriſt Jeſus the Lord.* In Him we have the original of our happineſs; for thus, in our degree, it ſhall be with us. When we come *to the meaſure of a perfect man,* it is into *the fulneſs of the ſtature of Chriſt Jeſus.* SERM. 40. Acts xxvi. 13. 1 Cor. ix. 1.

2. The glory of the human nature in our Redeemer takes into it a full reſt and quietneſs. Here he bare our burdens, and carried our ſorrows: nay, there were ſeveral things that ſhewed the imperfection of this nature. He was far from having the ſtrength of Samſon. Though he is ſaid to have *the government upon his ſhoulder,* yet this cannot be underſtood of him as a man; for when they only laid upon him his croſs, he was not able to bear it. He fainted in the day of adverſity, which ſhewed his ſtrength to be ſmall. He ſubmitted in his private capacity to a toilſome buſineſs, as we read of his father's being a carpenter; ſo the Scripture has told us he was *ſubject to him.* When he went about after his baptiſm, though his being anointed with the Holy Ghoſt gave him *power* in a ſpiritual ſenſe, yet he complained of *wearineſs* when he ſat down at the well of Samaria. It is obſerved that the multitude thronged him; that he was tired with long exhortations and faſtings; and he croſſed the ſea of Tiberias, on purpoſe that he might have leiſure to eat. He once taught them out of a ſhip, the multitude being on ſhore, leſt he ſhould

ſuffer

SERM. 40. suffer any inconvenience by the croud; and a great deal more we read of, to shew us that he had both the quality and the afflictions of human nature: Job xiv. 1. that as he was man *born of a woman*, so, like all others, he was but *of few days, and full of trouble.*

We have his own sentiments of the load that was appointed to him, in the lamentations of the Psal. xxii. 14, 15. Psalmist: *I am poured out like water, all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels; my strength is dried up like a potsherd; my tongue cleaves to my jaws; and thou hast brought me to the dust of death.* This is Jam. i. 13. not the language of the Divine Nature; that *cannot be tempted with evil;* but these things prove that he was the man Christ Jesus; and therefore in the story of his life, the title that seems to be the most beloved, is that of *the Son of man;* as if he was determined to rivet this doctrine into the minds of his people, that as being near of kin to us, he had the right of redemption in him. He made himself *of no reputation,* and took upon him *the form of a servant,* and was made *in the likeness of men.*

But now, all these incumbrances to the human Isa. lvii. 2. nature are over. It is said of his people, *They rest in their beds, they enter into peace, each one walking* Rev. xiv. 13. *in his uprightness. Blessed are the dead who die in* Job iii. 17, 18. *the Lord, for they rest from their labours. There the prisoners hear not the voice of the oppressor, there the wicked cease from troubling, and there the weary* Heb. iv. 9. *are at rest.* There is *a rest that remains for the people of God;* and into this Christ has led us the way. For though many thousands got to heaven before his resurrection, yet *his* was the first *body* Heb. xi. 5. that went thither out of the grave. *Enoch was* 1 Cor. xv. 20. *translated that he should not see* death; but *Christ is risen from the dead, and become the first-fruits of* Acts ii. 34. *them that slept. For David,* as the Apostle observes, *is not yet ascended into heaven.* You will

ſee of what part this muſt be underſtood by the argument that he brings for it, *That he is both dead and buried, and his ſepulchre is with us unto this day.* But *Chriſt is entered into his reſt, and has ceaſed from his own works, as God did from his.* SERM. 4e. 1 Pet. iv. 1.

The great God ſpeaks oftentimes after the manner of men, and he was pleaſed to give us this account of the creation, that when he appointed the Sabbath day, *he reſted and was refreſhed.* With alluſion to this, our Saviour's mediation upon earth was compared to a creation, *He that ſat upon the throne, ſaid, Behold, I make all things new*; and it is repreſented as a work of toil, but heaven is to him a Sabbath. When he bowed down his head upon the croſs, *he ſaid, It is finiſhed.* He has gone through the work that was given him to do, as a faithful ſervant to Him that appointed him. God ſpeaks otherwiſe both to Moſes and Joſhua, than he did to Chriſt. He ſaith to the former, *Thou ſhalt not bring this people over Jordan,* he was to leave the deſign incomplete. And he ſpeaks with ſuch a limitation to Joſhua, *The days draw near that thou muſt die, and yet there remains very much land to be poſſeſſed.* But this could never be ſaid of our bleſſed Lord, who *glorified God on earth, and finiſhed the work that was given him to do.* Gen. ii. 3. Joh. xvii. 4.

The Apoſtle obſerves, that there was a certain plan by which his enemies proceeded with him. This was laid in God's decree, and revealed in his book; but as they could not enter into the one, ſo they were ſtrangers to the true ſenſe of the other. And yet it is ſaid, that *when he fulfilled all things that were written of him, they took him down from the tree, and laid him in a ſepulchre.* There is now an end of thoſe *ſtrong cryings and tears that he offered in the days of his fleſh.* There is no more *obedience by the things that he ſuffered.* He is ſaid now to be *made perfect,* not only in the conſtitution, but in the ſituation of his nature. He is placed Acts xiii. 29. Heb. v. 7, 8, 9.

SERM. 40. ced above all his fears and troubles, and has no burden but *that*, which his people ſhall enjoy with him, *a far more exceeding and eternal weight of*
Joh. xvii. 11. *glory*. He ſaith to the Father, *I am no more in the world, but I come unto thee.*

3. The glory of Chriſt's human nature is diſtinguiſhed from, and oppoſed unto that ſhame and re-
Iſa. liii. 2, 3. proach which he ſuffered by: *He was deſpiſed and rejected of men; they hid their faces from him, and eſteemed him not.* Sometimes this was owing to the meanneſs of his perſon, *They ſaw no form or comelineſs in him, that they ſhould deſire him;* and
ver. 4. ſometimes to the vileneſs of his character, *We did eſteem him ſtricken, ſmitten of God, and afflicted.*
Pſal. xxii. 7, 8. As he ſaith, *They that ſee me laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, ſaying, He truſted in the Lord, that he would deliver him; let him deliver him, ſeeing he delighted in him.* And
ver. 12, 13. again, he cries out, *Many bulls have compaſſed me, ſtrong bulls of Baſhan have beſet me round about, they gaped upon me with their mouths like a ravening and a roaring lion.* Every title of greatneſs that he took upon him became their jeſt. They bantered him with a *purple robe*, put a *reed* into his hand, a *crown of thorns* upon his head, *bowed the knee* before him, ſaying, *Hail King of the Jews!*
Iſa. l. 6, 7. *He gave his cheeks to them that plucked off the hair, he hid not his face from ſhame and ſpitting.* But he knew this would not be always: he ſubmitted to it, like one that waits for the morning, and in the words of the Prophet, ſaith, He ſhould *not be confounded*, becauſe the great God was *near to juſtify him*, and therefore he *ſet his face like a flint, and ſhould not be aſhamed.*

Now, it is plain, that when he looked upon this change of condition, he expected it in another world. He died under all the ſcandal that a perſon could have upon him; accurſed by the cere-
Gal. iii. 13 monial law, for it is written, *Curſed is every one that*

that is hanged on a tree: loaded with reproach and darkneſs by the very people that had once owned his miracles, He ſaved others, himſelf he cannot ſave; blaſphemed by the prieſts, inſulted by the rabble, neglected by his followers, who ſtood afar off, grieved and confounded with the ſight of what they did not underſtand. SERM. 40.

But out of all theſe clouds he roſe into glory; and though his name was then covered with darkneſs, yet now he has *a name above every name.* The title of *Jeſus of Nazareth, King of the Jews*, was writ upon his croſs in letters of Hebrew, Greek, and Latin, to diſtribute his infamy all over the world; but *in this name of Jeſus every knee ſhall bow, and every tongue confeſs that Jeſus is Lord, to the glory of God the Father.* However ſcandalous and filthy the high-prieſt's garments might appear when they were ſtained with the blood of ſacrifices, yet this was no blemiſh to him, when he went into the holieſt of all. And thus is our great High-Prieſt *glorious in his apparel; he has trod the wine-preſs* of the wrath of Almighty God: *Having by himſelf purged away our ſins, he* FOR EVER *ſat down at the right hand of the Majeſty on high.* Phil. ii. 9, 10, 11. Iſa. lxiii. 1, 3. Heb. i. 3.

****

SERMON XLI.

Nov. 22. 1719.

4. THERE is another glory that our dear Lord, as the Son of man, is now poſſeſſed of, by which he is diſtinguiſhed from what he was upon earth; and that is, the *pleaſure* and ſatisfaction that will fill *his ſoul* for ever. Even this part of his

SERM. 41. human nature came under the weight of humilia-
Heb. iv. 15. tion. He was liable to sorrows and fears, being *in all points tempted as we are*, sin only excepted. He
—v. 2. was touched with *the feeling of our infirmities, and compassed about with infirmity*, as if he determined in making good the blessing of Abraham, to revive the experience of Abraham; for it is observed of the old patriarch, when he entered into covenant
Gen. xv. 12. with God, that *a horror of great darkness fell upon him:* and so it was with Him who is called *the son of Abraham.*

In the transaction between the Father and him, though it was upon a council of peace that had been agreed on before, yet he recoils, he flinches, and cries out, *If it be possible, let this cup pass from me.* In that agony there was not only a pressure and force upon his body, to make his sweat like drops of blood; but he complains that the main
Mark xiv. 34. weight lay more within, for *his soul was exceeding sorrowful unto death.* At the entrance upon the
Mat. xxvi. 37, 38. solemnity, it is said, that *he began to be sorrowful, and very heavy;* not in the same sense that the word is used of the disciples, that *they were heavy with sleep*, but his mind and affections were borne down, *The arrows of the Almighty stuck within him, the poison whereof drunk up his spirits;* and no wonder that he complained of a load, when
Isa. liii. 6. *God laid upon him the iniquity of us all.* This was all along designed to be the chief part of his sufferings; and therefore we read not only that it *pleased the Father to bruise him*, but *to put him to grief.* And, as if it was not enough that he should be a sacrifice *in the body of his flesh through death*, he also *made his soul an offering for sin.*

It was from an adversity that fell upon this part,
Ps. xxii. 1. that he bewailed his case upon the cross, *My God, my God, why hast thou forsaken me?* That cannot be understood of a nature which, as he says, was still in heaven. There is no conceiving of an an-

ger

ger or a distance between the Father and Son as they are one; nor does the affliction he there complains of relate merely to his body; for the violence of his death was no argument that God forsook him. We know that he did not forsake the Martyrs; they were not left of God; and so Christ might be hung upon the cross, torn with nails, and pushed with spears, hated, derided, and killed, and yet all this while God be with *him* as he was with *them*. SERM. 41.

But the Father's forsaking him is to be understood of a cloud upon his soul, not unlike that which the damned feel; for he is said to be *made a curse to redeem them that were under the curse*. When he saith, *Thou wilt not leave my soul in hell*, it intimates the nature of his torments, that he *trod the wine-press of the fierceness of the wrath of Almighty God*. This signifies a great deal more than his body was capable of enduring; but as he was partaker of our flesh and blood, he likewise received such a soul as we have: *His soul was an offering for sin; he shall see the travail of his soul; he poured out his soul unto death*. Gal. iii. 13. Isa. liii. 10, 11, 12.

This, by the way, shews us what wretched work the new scheme makes of our religion, and of Him that established it. Their notion is, that λόγος the Word was a created spirit, but far above the Angels; and that this spirit was made to animate the human body; and as we are compounded of soul and flesh, so the man Christ Jesus has nothing of ours about him but the external part; that the soul which moved his body was not like ours, but a supernatural spirit that had so glorious a being before; so that, you see, having denied his proper *Deity*, and supposed him no more than a spirit, inferior to the great God, they will do the same by his *humanity*, not allowing him to be a proper man. He shall have nothing of God but the name, and nothing of man but the flesh.

Are

SERM. 41. Are these the discoveries of our polite age? Is it by such talk as this, that we are to trample upon the names and works of those who have served their several generations according to the will of God, and whose praises, till now, were in all the churches of Christ? Is it thus that we improve upon *the hoary heads that have been found in the way of righteousness?* Are people resolved to make clear work with our religion, and come among the doctrines that belong to it as *roaring lions, seeking what they may devour?*—Shall we have a Saviour that is neither God nor man? Can they deny the reality of the two natures at once? We were told long
2 Joh. 7, 8. ago, *that many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist; but look ye to yourselves, that we lose not those things that we have wrought.* It is apparent from all the language of Scripture, that he had a soul inferior to what they will allow, capable of sorrow from what it felt, and of fears from what it dreaded; to which the Almighty was a terror, and which became an offering for sin. Now,

The glory that this soul was received into, is that of eternal quietness. There is no pain to make it grieve, no danger to make it uneasy. *He entered*
Heb. xii. 2. *into his rest*, in the view of which, *he endured the cross, and despised the shame;* for I would observe to you, that Christ Jesus as a man was the greatest believer that ever lived. We have a noble instance
1 Pet. ii. 23. of his faith, that he *committed himself to Him who judges righteously.* The Apostle Peter, who brings over the words of the Psalmist to him, gives us
Acts ii. 25, 26, 27, 28. this eminent example: *David speaks concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.* David's speaking concerning him may be understood two ways: *First*, Of David's own experience, that his support under all troubles was *having this Lord before*

fore him; or, *secondly*, That David speaks in his name, and so it must be applied to Christ, that the Lord was before *his face;* '*And therefore*,' saith he, '*did my heart rejoice, and my tongue was glad; my flesh shall rest in hope, because*, though my soul must be thrown into something like a *hell*, yet thou wilt *not leave* it there, no more than my body is to be left in the grave, for *thou wilt not suffer thy holy One to see corruption: Thou hast made known to me the ways of life, thou shalt make me full of joy with thy countenance.*' SERM. 41.

This varies a little from the passage as we have it in the Psalms. The Apostle does not keep to what some call plain words of Scripture, for there it is, *Thou wilt shew me the path of life, in thy presence is fulness of joy, and at thy right hand are pleasures for evermore.* But the meaning is this, that the soul of Christ, which had so much bitterness appointed to it, was to be refreshed as those of his people will be. He rejoiced, as believers do, *in hope of the glory of God.* This was *the joy set before him*, προκειμένη χαρὰ, lying over against him. The ways of life were made known to him. It was to this nature that *the Angel appeared* in the garden *to strengthen him.* How can that passage be reconciled to the beloved notions of our day? In what sense could an Angel strengthen him? Not in his body, for giving strength to that would be easing it of its load; but instead of any abatement, immediately after the Angel had done this, *his sweat was as great drops of blood falling to the ground.* And if he had no other soul than that spirit which was so much above the Angels, how would an Angel strengthen that, for *without controversy the less is blessed of the better.* As to his body he *received* no strength, and as to his soul he *needed* none. But if you consider him possessed, as he really was, of a spirit liable to be overwhelmed with grief, and tortured with fear, *made a little lower than the Angels*, Ps. xvi. ult. Luke xxii. 43.

one

SERM. 41. one of them might come down and do a friendly part to an inferior creature, as his human nature certainly was.

5. The glory that he was received into as man comprehends an independence upon all thoſe ſupplies that are needful here below. He wanted, as we do, the recruits of reſt and food. *Meats are for the belly, and the belly for meats.* Our heavenly Father knows that we have need of theſe things. The Angels who appeared in the Old Teſtament, and put on a human form, ſeemed to eat and drink. Abraham made a dinner for thoſe that came to him in the plain of Mamre. *Lot entertained Angels unawares.* It is eaſy to conceive, that they could have ſeveral ways of conveying food out of the ſight of men, and making a ſhew of doing what they really did not. For we are not to ſuppoſe that they, who in *that world neither eat nor drink*, would come down into this upon any ſuch errand. Only they appeared to do thus to eſtabliſh and comfort the faith of thoſe they converſed with.

But our Lord's body was of another kind, and could not ſubſiſt without the common ways that we are forced to take. It is reckoned in Moſes an extraordinary thing, that he ſhould be in the mount with God *forty days and forty nights, and neither eat nor drink.* It is the ſame in Elias, who faſted ſo long, *till he came to Horeb, the mount of God.* Theſe things are indeed miraculous, that the human nature ſhould be ſo ſupported by unuſual favours. And thus we are to conceive of our Lord's being in the wilderneſs, and yet it is ſaid, that *he afterwards hungred.* His deſires for meat, (as we read *he would have eat*), were ſo ſtrong, that upon this Satan raiſes a temptation, *If thou be the Son of God, command this ſtone that it be made bread.* He ſat down for mere *weari-*

Deut. ix. 18.

Mat. iv. 3. John iv. 6.

neſs

neſs at the well of Samaria, and begged a cup of cold water from the woman who came thither to draw. But SERM. 41.

Now this body is received into glory. As he is God, and has a power of ſubduing all things to himſelf, ſo he is the author of that change that ſhall paſs upon us; as man he is the pattern or example of it. You have both theſe in one verſe: *He ſhall change our vile bodies and faſhion them like unto his glorious body, according to the power whereby he is able to ſubdue even all things to himſelf.* Our tranſlation flattens the ſenſe and fulneſs of the original. It is ſaid, we look for a Saviour Chriſt Jeſus the Lord, ὃς μετασχηματίσει, who ſhall tranſform, give a new appearance to our bodies; and what we render vile body, is σῶμα τῆς ταπεινώσεως ἡμῶν, the body of that frailty that now belongs to us. Our vanity, meanneſs and diſorders are ſeen in the bodies that we carry about with us. But theſe ſhall be σύμμορφα, conformed to, caſt into the ſame mould with, σῶμα τῆς δόξης αὐτοῦ, the body of his glory, that which he wears in the ſtate of his reward and perfection. Phil. iii. 21.

It is indeed the ſame that he had below, but it moves and appears in quite another manner; no longer wanting either food or reſt. We are now maintained with the bread that periſhes. It does ſo in our uſing it, to put us in mind of what I obſerved before, *That meats are for the belly and the belly for meats, and God ſhall deſtroy both it and them.* Theſe are bodies of our vanity; but the body that our Lord has received into his glory is the ſample of what we ſhall be at the reſurrection.

I do not know that ever men of polite notions and generous principles have yet conſidered the ſubſiſtence that the body of Chriſt has at preſent, or thoſe that his people ſhall have when they riſe again; but is eaſy to gueſs what they will ſay. About the year 1655, one Mr Biddle publiſhed a Catechiſm,

SERM. 41. Catechiſm, wherein the anſwers were all plain words of Scripture, and in the preface to which he makes a terrible outcry about laying aſide *the form of ſound words*, thoſe that the Holy Ghoſt teaches, and bringing in terms of man's deviſing; but by his queſtions, he leads on the ſenſe of the anſwer: and accordingly, when he puts the caſe, whether the great God has not a bodily ſhape as we have; whether he is not confined to a place, and liable to the turbulent paſſions of grief and anger; his anſwers are out of theſe texts, where we read of *the eyes, the ears, the hands and feet, of the Lord;* that his throne is in the heavens, that he grieves at his heart and repents, his wrath kindles, and his ſpirit is diſquieted.

If they will do thus by him, *whoſe dwelling is not with fleſh*, it is no wonder if they make groſs work with their expoſitions of thoſe ſcriptures that relate to the bodies of Chriſt and his people, that were once really maintained with food; and the probability lies but too open, how they would underſtand our *ſitting with him at his table, drinking the new wine in our Father's kingdom*, eating of the tree of life in the midſt of the paradiſe of God: Nay, I may add that gracious promiſe that
Rev. iii. 20. relates to this world, *Behold, I ſtand at the door, and knock; if any man hear my voice, I will come and ſup with him, and he with me.* Theſe are all of them words that the Holy Ghoſt teaches, no other than Scripture-language; and the Holy Ghoſt teaches how to underſtand them; for *to the pure, all things are pure;* we compare ſpiritual things with ſpiritual, not ſpiritual things with
Tit. i. 15. carnal: *But to the unbelieving, nothing is pure. Their minds* that ſhould receive what God teaches, and *their conſcience* that ſhould obey what he commands, *are both defiled.* There is a carnality and filthineſs in all their conceptions; but we know that

the departed saints *hunger no more, nor thirst any more, neither shall the sun smite them, nor any heat.* SERM. 41. Rev. vii. 16.

6. Our Lord is said to have *a glorious body.* He once bore the image of the first Adam, who was *of the earth earthy;* he was *made of a woman;* he came *in the likeness of sinful flesh*, though not in the pollution of it. But now we are expressly told, that he has *a glorious body;* what the *words* mean we shall not be able to tell, till we see what the *thing* is. We must *see him as he is; that* at present we cannot do; for as it does not appear what *we shall be*, it as little appears what *he is.* He tells Moses, *His face shall not be seen; no man can see him, and live.* There is a glory even in his body, that our eyes are not able to bear. When he was transfigured before his disciples, *his face did shine as the sun, and his raiment was white as the light.* His raiment then was doubtless the same poor cloathing that he took into the mountain with him. He had none of those soft and sumptuous garments that are fit for kings houses, and yet even then he was *glorious in his apparel.* What could this be owing to, and especially the brightness that his body appeared with?

Gal. iv. 4. Rom. viii. 3. Phil. iii. 21. 1 John iii. 2. Exo xxxiii. 20. Mat. xvii. 2. Isa. lxiii. 1.

Methinks he came to this world as Moses did out of the mount, putting a veil upon his face that his enemies should see no comeliness, that his friends might behold *a visage marred more than any man's;* but now he was out of their company who could bear none of his true countenance. In the mountain he will be more unlimited, and for a little time look like himself, to suit his acquaintance who met him from heaven, and to astonish those whom he took up with him from the earth. Moses and Elias *appeared in glory, and talked with him.* They made a thousand times a greater figure than he did among men; but upon the occasion of meeting with them, he will take off the veil, that Peter, James and John, who were his companions

Luke ix. 31.

SERM. 41. from below, might have a little ſketch of what he ſhall be above. It is ſaid, *The faſhion of his countenance was altered.* Though they knew him to be the ſame perſon, yet the luſtre of his face was new to them, and *his raiment white and glittering*, as if it had been full of an inward glory, and prepared to ſend out the rays of what it contained. Human nature could not bear this; it ſo waſted the ſpirits of Peter and his company, that they were *heavy with ſleep.* It was living too faſt. The attraction, the drain of ſuch a viſion was too great for theſe houſes of clay; and they juſt awake again to *ſee his glory, and the two men that were with him.* And yet,

This was nothing comparable to the body that he has in heaven. It is now rewarded for all the meanneſs that it ſubmitted to, *the ſhame and ſpitting* that it ſuffered by. The Martyr Stephen, when he ſaw the heavens opened, and Jeſus ſtanding at the
Acts vii. 55. right-hand of God, is ſaid to *look ſtedfaſtly thither.* He valued no noiſe of people, no rattling of ſtones. He might be joyfully untouched with all the thunder of death and the roar of devils, when he looked ſtedfaſtly to heaven, as if his ſoul was to go out through thoſe eyes at which this glory came in, and immediately paſs from ſeeing to taking, feeding, and poſſeſſing for ever. Such a viſion would have killed him without the execution of ſtoning; human nature might die away in that happy gaze, as if his ſoul was not driven out by the wrath of this world, but licked up by the ſtrength of another; exhaled, allured, and ſucked away by the throne of the Lamb.

What a body was this! what a glory is it received into! it outſhines the ſun in all its brightneſs. Saul's eyes were ſcorched with what he ſaw, a ſort of ſcales grew upon them, which held three
—ix. 7. days and three nights. *He could not ſee for the glory of the light.*—When our Lord comes to ſit

on

on a great white throne, from his face the heaven and the earth will flee away; and there shall be found no place for them. SERM. 41. Rev. xx. 11.

Well may it be said, that it does not appear what we shall be, when we are told that like unto this glorious body ours are to be fashioned in all things. Hence we read of *a spiritual body.* Philosophy would call this a contradiction, but it is opposed to *a natural body*, that which he had by nature, and that with which he lived in it. All the other descriptions of the resurrection are to help us a little, though they still leave us short of knowing what a spiritual body means; but we are told that it is raised *in power*, capable of doing all the work of heaven; *in glory*, filled and adorned with all the delights of heaven: it is raised *in incorruption;* as it was put into the grave to moulder and return back again to dust, so it raised to die no more, but to be a pillar in the temple of God. That leads me to the next head. 1 Cor. xv. 44.

7. The man Christ Jesus is received into the glory of an immortal life. He came down hither to die. *It is appointed for all men once to die*, and so it was appointed for him; death had passed upon him, as it has done upon all that have sinned; for though he knew no sin, yet being made sin for us, *he became obedient to death, even the death of the cross.* He looks upon this as a trust committed to him: *I have power to lay down my life, and I have power to take it again; this commandment have I received of my Father.* And indeed by this he submitted to all the meanness of our nature. It is by dying that God *stains the pride of all glory, and brings into contempt all the honourable of the earth.* When tyrants and mighty men have flourished long enough, *he looks on every one that is proud, and brings him low, and treads down the wicked in their places; he hides them in the dust together, and binds* Heb. ix. 27. John x. 18.

SERM. 41. *binds their faces in secret.* This our Lord submitted to, but

His resurrection did two things: *first*, It closed up all the design of one death; and, *secondly*, It
Rom. vi 9, 10. was a security against the return of another. *Christ being raised from the dead, dies no more; death hath no more dominion over him: For in that he died, he died unto sin once; but in that he lives, he lives unto God.* There are two things that may be considered in our blessed Lord, his person and his office; as a man he could but *die once*, but as a priest he must have done it *often*, if he had not been more than a man; and upon this the Apostle
Heb. ix. 25. gives us a great argument, *That he should not offer himself often, as the high-priest enters into the holy place once every year; for then he must often have suffered since the foundation of the world.* Well, why does he not? Not merely because he died, for that the creatures which were typical of him did in vast multitudes, and a continual succession.

Had he been only a man, his sacrifice could have had no more than a yearly virtue. But now *once in the end of the world he has appeared to put away sin*, to send it all a-going *by the sacrifice of*
ver. 28. *himself. He was once offered to bear the sin of many*, and that once was enough; so that now *to them that look for him, he shall appear the second time without sin unto salvation.* He observes again
Heb. x. 10, 11, 12. in the following chapter, that *we are sanctified through the offering of the body of Jesus once for all: Every priest stands daily ministring and offering oftentimes the same sacrifices, which can never take away sin; but this man after he had offered one sacrifice for sin, for ever sat down at the right-hand of God; from henceforth expecting that his enemies should be made his footstool: for by one offering he has for ever perfected them that are sanctified.*

Rev. i. 18. Thus does Christ tell the beloved Apostle, *I was dead, but I am alive, and I live for evermore.* He

is

is to come down here again. His body is to live where it was before. He shall *come and every eye shall see him, and they that pierced him, and all kindreds and nations shall wail because of him.* This *same Jesus*, say the two Angels that stood in white, *shall in like manner come down from heaven, as you have seen him go into heaven. He is to be revealed from heaven with his mighty Angels in flaming fire.* But it is not to live here again. This earth that was the place of his suffering shall feel his power; for when he sends out his voice, *the earth shall give up his dead.* There is a *second death* that comes after the second resurrection, that is, when soul and body shall be thrown together *into the lake that burns with fire and brimstone;* as there is a first resurrection that comes before the first death. This is what God's people have, and the other is what they shall be delivered from. *Blessed and holy is he who has part in the first resurrection, over them the second death shall have no power.* SERM. 41. Rev. i. 7. Acts i. 11. 2 Thess. i. 7, 8. Rev. xx. 15.

Now in this we are conformed to Christ Jesus. In our first resurrection, we are *risen together with him*, that *like as Christ was raised by the glory of the Father, so we should walk in newness of life.* This is called a *being planted together in the likeness of his resurrection.* Well, they that are so, over them the second death shall have no power. The first indeed shall, as it had over him, but the great danger is from the second. There is but a small account made of *them that kill the body*, because after that, *there is no more that they can do:* But there is a great deal more, infinitely more that we may suffer. Now it is the happiness of believers that death comes but once to them, as it did to him. Rom. vi. 4, 5.

8. The glory of the human nature in Christ Jesus signifies the eternal settlement that he entered into. Here he had no continuing city, he was

a

SERM. 41. a ſtranger and pilgrim upon earth. *The Son of*
Luke ix. 58. *man had not where to lay his head*, but went about doing good in Jeruſalem, in Galilee, and Samaria, wandering to and again. Thus he expreſſes his
— xiii. 33. own life, *I muſt walk to-day, and to-morrow, and*
Heb. i. 3. *the day following.* But now he *has ſat down for ever at the right-hand of the Majeſty on high*, no more to toil and travel.

This was the reward that the Father appointed
Pſal. cx. 1. to him: *The Lord ſaid unto my Lord, Sit thou at my right-hand, till I make thine enemies thy footſtool.* Sit thou there, not only as a dignity that he ſhould be poſſeſſed of, but what he ſhall never be driven from. He is *for ever* ſat down there; it is an eternal dignity. He had before prepared his throne
Rev. vii. 15. in the heaven, and thither he takes his body. *His people are before the throne day and night.* He that ſits upon the throne, and the Lamb, are objects of their praiſe and adoration for ever and ever.

And this was a proper reward for the hurry that he ſubmitted to here; in his duty he was going about from place to place, for which he ſometimes
Luke iv. 43, 44. gives this reaſon, *I muſt preach the kingdom of God to other cities alſo, for therefore I am ſent; and he preached in the ſynagogues of Galilee.* Thus it was
Iſa. liii. 8. in his ſufferings; he is led *from priſon and judgment;* firſt to the high-prieſt, and then to Pilate, then to Herod, and then back to Pilate again; then out to the people, and at laſt to the croſs; driven, hauled,
Pſal. cix. 22, 23. and compelled with force. As he ſaith, *I am poor and needy, and my heart is wounded within me. I am gone like the ſhadow that declines, I am toſſed to and fro as the locuſt.* But

Now it is fixed: He is among things above;
Col. iii. 1. there *Jeſus ſits at the right-hand of God.* It is
Acts iii. 21. from heaven that we wait for a Saviour, Chriſt Jeſus the Lord. *The heavens have received him till the time of the reſtitution of all things.* The appearance he made to Stephen and to Saul was not

not by coming down, but by looking down; and in this he is a pattern to us. *Him that overcomes, will I make a pillar in the temple of my God, and he shall go no more out.* This is the portion of our souls, and there is the same provision for our bodies. When the dead in Christ are risen, then *they that are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.*

SERM. 41. Rev. iii. 12. 1 Thess. iv. 17.

SERMON XLII.

Dec. 20. 1719.

9. THE glory that the human nature of Christ is now received into, comprehends in it the greatness and the office of a Judge. This was all along designed for him as the reward of his humiliation. *The Father judges no man, but has committed all judgment to the Son. He has given him authority to execute judgment, because he is the Son of man.* When he had told them this, he opened the way of his entrance upon the charge: *Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.* This he speaks as a person deputed to the work; for which reason he adds, *I of myself can do nothing; as I hear, I judge; because I seek not my own will, but the will of the Father who has sent me.* These and several other scriptures make it plain, that he is to appear upon the throne in our nature, and therefore must be

John v. 22. 27, 28, 29, 30.

SERM. 42. considered in that transaction as a servant. For
1 Cor. xv. 27, 28. *when all things are put under his feet, then shall the Son himself also be subject to Him that put all things under him, that God may be all in all.* He must give back *the kingdom to God even the Father.*

But though his coming to judgment shall be with honour to him as a *man*, yet it supposes that he has a nature infinitely above it; for we are expressly told, that *God is judge of all*, in which account he is distinguished from *Jesus the Mediator of the new covenant:* And in the 50th Psalm, when the Lord speaks and *calls the earth, from the rising of the sun to the going down thereof*, it is to proclaim this as an incommunicable glory, *that God is judge himself;* and indeed the characters of him who *sits on the throne judging right*, are too great for our nature.

Heb. xii. 24

Psal. l. 1.

It is not as man that Christ can *search the hearts, and try the reins;* it is not as man, that he *makes the dead hear his voice*, and causes those that hear *to live;* it is not from any excellency in this lower nature, that he *opens the books*, and tries all mankind by what is written there, bringing iniquity to remembrance. This is the prerogative of Deity:

Rev. xx. 12.

Isa. xlvi. 9, 10. *I am God, and there is none besides me, declaring the end from the beginning, and from ancient times the things that are not yet done.* And as this perfection is necessary to a judge, so the office that our Lord appears in, supposes him to be more than man, nay, more than a creature, in order to his discharge of it. When he told the high-priest that he was Christ the Son of God, he speaks of his *sitting at the right hand of power, and coming in the clouds of heaven*, which they accounted no less than *blasphemy.* This in another place he calls *coming in the glory of his Father, with the Angels, to reward every man according to his works.* Upon his saying, *Ye shall see the Son of man sit on the right hand of the power of God*, they ask, *Art thou then*

Mat. xxvi. 64, 65.

—xvi. 27.

Luke xxii. 69, 70.

the

the Son of God? concluding, that this could never be the dignity of a creature. SERM. 42.

But then it may be ſaid, that he ſhews himſelf in the very nature that he took upon him: *When he comes, every eye ſhall ſee him, and they that pierced him.* He is to come with the marks of their injury, and *all nations* and *kindreds of the earth ſhall wail becauſe of him.* Rev. i. 7.

How different is this from the ſtation allotted to him on earth! He came not hither to judge the world; he was far from pretending to any ſuch character during his life among us. He profeſſes himſelf not to be made *a judge and divider over us.* Luke xii. 14. Inſtead of that, he took upon him *the form of a ſervant*, both to God and man. He was a *ſervant of rulers.* His enemies uſed him at their pleaſure, as *one whom man deſpiſes, and nations abhor;* carried as a lamb to the ſlaughter, and as a ſheep before the ſhearers is dumb, ſo he opened not his mouth. He was ſubject to his parents; nay, when he became maſter of a family, though they that called him by that name ſaid well, yet he was *among them as one that ſerves.* You find him *waſhing their feet*, which was the greateſt and loweſt act of reſpect in thoſe countries; not only as a pattern of humility, but as an inſtance of humiliation. It is part of the obedience that he was ſent into the world for. Thus the Evangeliſt puts it: *Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;* knowing this, he conforms himſelf to it; and how is that? *He riſes up from ſupper, and laid aſide his garments, and took a towel and girded himſelf.* There was a myſtery in this action which the Spirit of grace and truth would afterwards explain to them: *What I do*, ſaith he to Peter, *thou knoweſt not now, but thou ſhalt know afterwards.* He was to be convinced with all other believers, that the deſign of Chriſt, in taking upon him our Joh. xiii. 3, 4.

SERM. 42. nature, was to ſink him as low as that nature could fall, not only for the ſuffering of death at laſt, but to be a ſort of *univerſal ſervant*. We ought there-
Rom. xv. 2, 3. fore not to pleaſe ourſelves, for even *Chriſt pleaſed not himſelf, as it is written, The reproaches of them that reproached thee, fell on me.* Under this contempt did he go through the life that was appointed for him. But,

He has the full reverſe to all this meanneſs in being received up into glory. He is now no longer the ſervant of rulers, of diſciples, or of enemies.
Phil. ii. 11. *Every tongue muſt confeſs that Jeſus is Lord, to the glory of God the Father.* The very nature that ap-
Iſa. liii. 2. peared as *a plant out of a dry ground*, ſhriveled, withered, and defiled, is now to be placed on a throne. He does not lay aſide his humanity till the work of judgment is over, and put on ſtate by hiding it; no, but in the very fleſh and blood
John xvii. 24. with which he lived ſo meanly ſhall we *behold the glory that the Father has given him.* He is as much found in faſhion as a man upon the judgment-ſeat
Mat. xxv. 32. 41, 42. as he was upon the croſs. *All nations* are to be collected and crouded *before him;* and he is ſo far from being aſhamed of his converſation among us, that the trial of that day all along ſuppoſes it. *I was hungry, and ye gave me no meat; I was thirſty, and ye gave me no drink.* The meaning, as he himſelf explains it, is, that his people were ſo uſed in a wicked world; but however, his putting it into theſe terms is a memorial that he was among us, and liable to the ſame uſage.

Nay, in this quality ſhall he judge the very devils; they are to ſtand and tremble before a nature lower than their own: as in that nature he ſubdued them, and took from them *the power of death*, ſo in that nature he will condemn and lay upon them the puniſhment of death. Herod and Pontius Pilate toſſed him from one to another. His name and his people ſince that time have been the

jeſt

jeſt of *kings;* but when his wrath is kindled, they above all others are to *periſh from the way.* Whatever his title was formerly, it is now *the bleſſed and only Potentate, the King of kings, and Lord of lords.* It is part of his royalty. As a Prophet he is the *faithful witneſs,* as a Prieſt *the firſt-begotten from the dead,* and as a King *the prince of the kings of the earth.* Thus he was revealed to Ezekiel: *Above the firmament there was the likeneſs of a throne, and upon the likeneſs of the throne was the likeneſs as the appearance of a man above upon it.* SERM. 42. Phil. ii. 12. 1 Tim. vi. 15. Rev. i. 5, 6. Ezek. i. 26.

10. The union with the Divine Nature, which is the greateſt glory that the human could have, is better known, revealed, and admired above. His name *Immanuel,* ſignifies, *God with us,* and that not merely in a gracious preſence; for in that ſenſe God was always with his people, *known in their palaces for a refuge:* But the words are to be underſtood of an union between two natures, that he ſhould be with us as one of ourſelves, like unto his brethren, and yet be God, truly, eſſentially, and eternally ſo. The people who knew him here had the diſcovery of this: *They ſaw his glory as the glory of the only begotten of the Father.* They did not merely take him for an extraordinary perſon, for that the very Jews did. Mat. i. 23. Joh. i. 14.

There was no conteſt between them and their enemies, whether he was not the beſt teacher, and the moſt accompliſhed prophet that ever aroſe in Iſrael; inſomuch, that they who denied his being the Son of God could not but aſk the queſtion, *When Chriſt comes, will he do more miracles than this man has done?* Nay, their wild and roving way of talking about him, though it was very wrong, yet ſhewed the prodigious opinion they had of him. Saith he to Peter, *Whom do men ſay that I the Son of man am?* By that they underſtood his queſtion to be, not whom do the Phariſees, the perverſe and hardened enemies of his kingdom, ſay he was; for then

SERM. 42. then they would have anſwered, Some ſay, thou art a deceiver, others that thou haſt a devil, and art mad, and ſeveral that thou doſt by *Beelzebub, the prince of the devils*, caſt out devils. But it is plain they take his queſtion in another view, and therefore give ſuch an account of his reputation in the world, as we may be amazed at: *Some ſay thou art John the Baptiſt*, who but about half a year ago was beheaded; others thou art *Eſaias*, others *Jeremias, or as one of the prophets*.

This extravagant way of gueſſing ſhewed their wonder as well as their ignorance. If they had not diſcovered in him ſomething which they thought no mortal ever had, they would not have imagined a thing which the Scripture never ſpoke of, but was indeed the dream of Platonic philoſophy, that after a man died, he was to live again. It was a fooliſh imagination; but they could not any other way account for the wiſdom and authority with which he taught. And yet, though they ſuppoſed him more than a man, they fell ſhort of what he really was. Therefore he puts the queſtion again: *But whom ſay ye that I am?* Peter anſwers, *Thou art the Chriſt, the Son of the living God.*

This good confeſſion does not only regard his *office*, but his NATURE. So that if holineſs, wiſdom, and all his other capacities for the work he comes about, could have given him the title of *the Son of God*, I do not ſee but the Jews might have been brought to it. If they had thought, as ſome do now, that the name ſignified no more than a derivative deity, they that ſuppoſed that he was a perſon raiſed from the dead, wanted but a very little of the truth. But it is apparent what Peter means by *the Son of God*, was ſomething which they had not the leaſt apprehenſion of; as he ſaith, *Bleſſed art thou Simon Barjona, fleſh and blood has not revealed this unto thee, but my Father which is in heaven.* Fleſh and blood had revealed it to the

Jews

Jews that he was an extraordinary perſon: *They knew that Jeſus of Nazareth was a man approved of God among them by ſigns, and miracles, and wonders, which God did by him in the midſt of them.* His being approved of God, and God's working by him, which is all that ſome would have to be the doctrine of Chriſtianity, you ſee was the doctrine of Judaiſm. But his being united to God, that he and the Father were one, was always the great offence. SERM. 42. Acts ii. 22.

We are told by ſome interpreters now, that the oneneſs he claims to have with the Father was no other than that of conſent. If that is all he meant by it, the Jews would have allowed it. A little of this critical learning among them then, would have prevented their taking up ſtones to throw at him: ſo that the perſons who deny the *Divine* Nature might have come in ſeaſonably to have ſaved the *human.* But this doctrine was *that rock upon which he would build his church:* And though the gates of hell have opened againſt it in every age, they have never been able to prevail.

Now, this union between the two natures was ſo glorious, that even as man he is called *the Son of God.* Several things relating to this lower nature are brought in as reaſons of the title. Thus his miraculous conception is dignified: *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee, and therefore that holy Thing that ſhall be born of thee, ſhall be called the Son of God.* The commiſſion which he received at his baptiſm is another ground of the title: *Say ye of him whom the Father has ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid unto you, I am the Son of God?* His reſurrection *declared him to be the Son of God with power;* and with reſpect to this, as the Apoſtle obſerves, the Father ſaith, *Thou art my Son, this day have I begotten thee.* Luke i. 35. Joh. x. 36. Rom. i. 4. Acts xiii. 33.

This

SERM. 42. This was all along the confeſſion of his people:
Joh. vi. 68, 69. *To whom ſhall we go but to thee, for thou haſt the words of eternal life.* It cannot only mean that he proclaimed it, and directed to it; for every preacher in that ſenſe has the words of eternal life; but he has them in a way ſuitable to a God: *We believe and are ſure, that thou art that Chriſt, the Son of the living God.* This faith increaſed by the light with which he fed it. Thus at the cloſe of
—xvi. 27, 29, 30. his life, he tells them, *The Father loves you, becauſe ye have loved me, and believe that I came out from God. His diſciples ſay unto him, Lo, now thou ſpeakeſt plainly, and ſpeakeſt no proverb. By this we are ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee. By this we believe that thou cameſt forth from God.*

To this faith of theirs does Chriſt himſelf give
—xvii. 7, 8. a teſtimony in his laſt prayer: *They have known that all things whatſoever thou haſt given me are of thee, for I have given unto them the words that thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.* And this he mentions as the grand diſtinction between them and others: *O righteous Father, the world has not known thee, but I have known thee, and theſe have known that thou didſt ſend me.* There is no believing without this. This hypoſtatical union between God and man, this myſtical union between Chriſt and his people, are the great heads both of truth and wonder: *I in them, and thou in me.*

And yet it is but little, even of this, that we are let into now, in compariſon of what we ſhall come
ver. 21. to ſee hereafter: *In that day*, ſaith Chriſt, *ye ſhall know that I am in the Father, and the Father in me, and I in you.* Though they knew it then, and witneſſed a good confeſſion to it, yet there was more of this *light ſown for the righteous.* It was not yet come up, as it ſhall do in the time of harveſt, with perfect

perfect evidence and full pleasure. When the men that blaspheme this union shall dread the wrath of the Lamb, then shall grace and nature in God's people be equal to one another. There will be no grace but what is become nature, and no nature that is any thing else but grace. There is to be no knowing in part, but entire day-light shall reveal the mystery, and bless the faculty. There we shall see what we now subscribe, that a Child born is the *mighty God*, and a Son given is *the everlasting Father*. SERM. 42.

Thus have I gone through these glories that belong to the human nature of our dear Lord, what are given to him as a man; but you may remember I told you the Scripture informs us of other glories, those that he enjoys as Mediator between God and man, and such as he had with the Father *before the world was*. These are to have a distinct meditation, as he said to Nathaniel, *You shall see greater things than these, the heavens opened, and Angels of God ascending and descending upon the Son of man.* All that I have spoken of, thus far, relates to *the man Christ Jesus;* in which he has put a dignity upon our nature, and is equally the friend and the sample of our happiness, *the first-born among many brethren.* But the others are peculiar to himself; they are glories that he will not give to another. In these we are to regard him not as an example, but as a head. I shall proceed to consider them in their order. Joh. i. 51. Rom. viii. 29.

(2.) Christ as MEDIATOR manages the great concern that lay between God and man. Our notion of a Mediator is, that he transacts for two parties, and that he may be capable of doing it with the greatest equality, he must have his character one of these ways, either by negation, or by participation.

First, There may be a mediator, or middle person in a way of *negation*, *i. e.* he has no share in either

SERM. 42. either of the natures. Such a one we might have had in any of the Angels, who is neither God nor man. This is reckoned a good character in any umpire or referee upon earth. We think it a qualification that the judge, or perſon who determines between us, hath no intereſt in either party, but is purely indifferent, equally unſwayed, and undetermined on both ſides. Now this would have done, if the mediator was to be at no expence. An Angel might have tranſacted between God and us, if there was no more than carrying meſſages; but it cannot be expected that a creature, who has nothing to do with either party, ſhould die by the *command* of the one, and for the *guilt* of the other. As an Angel had not a greatneſs to deal with God, ſo it would never be thought that he ſhould have the tenderneſs to die for man; though he might be impartial, yet he was inſufficient. The divine nature required more than he could *do*, and the human nature wanted more than he could *give*. Therefore,

Secondly, A mediator may be as well fitted for his work by participation, *i. e.* by having a ſhare in *both natures*. This does as much qualify him for an equity in his proceedings, as if he had a concern in *neither*. If he is both God and man, he is as likely to move with an evenneſs between the two parties, as if he was neither. Had he been only God, our nature would have wanted a repreſentative; had he been only man, the divine nature had wanted an equal, and therefore theſe two are united: from whence we may conclude, *1ſt*, That the whole tranſaction will be ſteady, fair and uniform; and, *2dly*, That the whole management will be zealous, hearty, and continued. Chriſt has a double intereſt in the mediation; he has that of a God; he is to ſee to it, that his own eternal nature is not injured, obſcured, or neglected; and then the nature he took upon him is alſo his own, and

and he must secure that from being lost, condemned, and ruined. SERM. 42.

Now the glory belonging to him as Mediator you may conceive of in these particulars: the stupendous union of the two natures, a separation to the work that is all his own, a discharge of the duty, an acquittance given him by the Father, the confirmation of this union for us, the wonder of the Angels and saints as it is in heaven, and the continuance of the mediation there.

1. One glory of our dear Lord as Mediator, is the stupendous union of the two natures, by which he was capable of it. This is a subject that I have but newly parted with under the former head, where I considered the evidence that would be given to it as a great branch of that glory that is put upon the human nature. Nothing higher, better, or more comprehensive can be said of the body and soul that were prepared for him, than that they are united to a God.

Father, Son, and Holy Ghost, are all represented as carrying on the work of salvation, bringing many sons and daughters to glory; and the honour that rises out of this design, the songs and praises that are filled with it, do equally regard them all. It may be said of each person, that *he is the only wife God our Saviour*. Our happiness is sometimes ascribed to one, and sometimes to another, as if each one of the three had been the sole agent. Thus it is *the God and Father of our Lord Jesus Christ, who has blessed us with spiritual blessings in heavenly things in Christ Jesus*: And yet our praises are directed *to him who has loved us, and washed us from our sins in his own blood:* And again it may be said without any diminution, that *we are saved by the washing of regeneration, and renewing of the Holy Ghost*. We have them all mentioned together, *the foreknowledge of God the Father, the sanctification* Eph. i. 3. Rev. i. 5, 6. Tit. iii. 5. 1 Pet. i. 2.

SERM. 42 *of the Spirit unto obedience, and the ſprinkling of the blood of Jeſus Chriſt.*

However, there is ſomething in the character of Chriſt Jeſus as Mediator peculiar to himſelf. We ſay that he was God and man, both Creator and creature. He is the only perſon in the divine nature who was united to the human, and he is the only part of the creation that was united to God.

The doctrine of three Perſons in the Deity is ſo plainly revealed in Scripture, that becauſe people could not flatly deny it, they have tugged in vain at an explication, and profeſſing themſelves to be wiſe, have become fools. The Sabellians imagined there was no other way to ſecure the unity of the Godhead, and yet keep up a Trinity but this, that we are to conceive of no more than one perſon under three ſorts of names. When we look upon God as a Creator, we call him Father; as a Redeemer, he is the Son, and as a Sanctifier, the Holy Ghoſt. This deluſion made the ancients call them Patripaſſians, becauſe they aſſerted that the Father ſuffered as truly as the Son. Thus do men loſe their hold when they get out of their depth. Sabellius was convinced there could be but one God, and yet he knew that the divine attributes were plainly aſcribed to him who came in the fleſh, ſo that his error conſiſted in denying the diſtinction of perſons. But it is plain from the whole language of the Bible, that Chriſt ſuſtained thoſe characters which the Father and the Holy Ghoſt did not; neither of theſe appeared in our nature, was *made of a woman, or made under the law.* So that

Here is the firſt glory that belongs to him, who
Iſa. ix. 6. was born as a *Son*, and given as a *Child*, that his name ſhould be called *Wonderful:* Wonderful indeed! His human nature is *the beginning of the creation of God*, not becauſe it was made firſt, but as it is diſtinguiſhed from the whole univerſe.

Though

Though it is a creature, yet there is something said of it, that can be true of no other; and so, though our praises are directed to the Divine Nature, and not to the man Christ Jesus, we regard the Father and the Holy Spirit as much as him in all our devotions. Yet there is something stupendous in his person, besides the greatness of a God. We are to contemplate that union in him which there is in no one else; *for in him dwells all the fulness of the Godhead bodily.* SERM. 42. Col. ii. 9.

2. The consequence to this, is his separation to the work that he came about. Though saving the elect was a general concern, and *the Three in heaven bear record to it*, yet there was a part that he took in this design peculiar to himself: *In ordaining him before the world unto our glory, the counsel of peace was between them both.* We are redeemed by the Father and the Spirit, as well as the Son. *Our God is the God of salvation, and to God the Lord*, to each Person, *belong the issues from death.* But it cannot be said of any besides the Son, that he took part of our flesh and blood, that he died for us. *He trode the wine-press alone.* Thus was he set apart to a work that none in the creation could do, and that none but himself in the Deity had done.

The virtue, the merit, the success of his death, were all derived from that nature which he has equally with the Father and the Holy Ghost; but the torment, the suffering, the actual expence was all personal. It is the *precious blood of Christ* by which we are redeemed, who was made *manifest in these last times.* We may not say that the Father was born, or that the Spirit was crucified. 1 Pet. i. 19, 20.

I am sensible a thousand questions may be asked upon this subject, which the wisdom of men and Angels will be unable to manage; but are we therefore to be driven out of it? Does it cease to be a *truth*, because it is a *wonder?* No, whatever controversy

SERM. 42. controverſy there has been and will be in the manner of talking about it, yet *without controverſy great is the myſtery of godlineſs, that God was manifeſt in the fleſh. God above us* is to be underſtood of a nature, but *God with us* is the deſcription given of a perſon. This is the myſtery that we are called to the acknowledgment of: *The myſtery of God, and of the Father, and of Chriſt, in whom are hid all the treaſures of wiſdom and knowledge.*

Col. ii. 2, 3.

Jan. 3. 1719-20.

SERMON XLIII.

3. ANOTHER glory belonging to Chriſt as the Mediator between God and man, ariſes from his diſcharge of the duty devolved upon him. He received our nature into an union with his own, for the ſake of doing that which was left with him alone. There is none in heaven but he that undertook it, and none upon earth was able to ſucceed him in it. For there *is one God, and one Mediator between God and men, the man Chriſt Jeſus, who gave himſelf a ranſom for all, to be teſtified in due time.*

1 Tim. ii. 5, 6.

This was no leſs important in itſelf, than expenſive to him. He came upon earth to tranſact with God the things that appertained to the reconciliation of his people. This world having been the ſtage of rebellion muſt be the place of an atonement. He came to bear our ſins, to carry our burdens: *The Lord laid on him the iniquity of us all;* ſuch a weight as no creature could be able to

to manage. Every believer ſinks under the preſ- SERM. 43.
ſure of his own guilt; when iniquities go over his head, they are a burden too heavy for him to bear. How then would he be capable to anſwer for all the ſins of all the elect, in all the places and ages of the world? Thouſands of thouſands are got to glory, and vaſt numbers are yet to follow. Every one of theſe could ſay with David, *Innumerable evils have compaſſed me about, ſo that I am not able to lift up my head.*

Now, there muſt be a full compenſation made to the juſtice of God for the whole number of their abominations. And who was able to pay ſuch a debt? What merit could be equal to this heap of collected guilt? If the juſtice of God is to be ſatisfied, not only for every perſon, but for every particular crime, we muſt all be *concluded under ſin. When we were without ſtrength in due time Chriſt died for the ungodly; when we were yet ſinners Chriſt died for us.* Rom. v. 6. 8.

Whatever was the meaning of John's viſion, when he *ſaw in the right-hand of him that ſits on the throne a book written within and on the back ſide, ſealed with ſeven ſeals,* it gave him an inward concern; whether this was the book of the decrees, called in ſome places the book of life, which was to be of no avail till it was opened and unſealed; or whether it was the book of trial by which the world is to be judged, and taking off the ſeals was to anſwer the charge recorded there, I cannot pretend to determine the ſenſe of this awful emblem: But it is plain, the happineſs of good people was a thing in the neareſt connection to the opening of that book; that if the book was always ſhut, there could be no acceſs for them, no ſecurity of the covenant, no entrance into the joys of the kingdom; and yet here ſeems to be a bar in the way of that deſign; for a *ſtrong Angel proclaimed* Rev. v. 1. ver. 2.

SERM. 43. *claimed with a loud voice, saying, Who is worthy to open the book, and to loose the seals thereof?*

You may argue from this, *first*, That the design of love was at a stand; that the seals upon this book hindered the mercy of God from taking its compass; till these were loosed, nothing could be done: *Secondly*, You farther see, that it was an universal concern, what the whole creation must be attentive to; *a strong Angel with a loud voice* delivers out the proclamation: And, *thirdly*, It is also evident from the nature of his cry, that whoever undertook this great affair, he must go through it in a way of merit. The question is, Who is worthy to do it? This includes both a dignity of person, Who is *great* enough to attempt it? and a value of obedience, Who can do actions *good* enough to deserve it?

Some people make but a small matter of redemption, as if it was no more than what a creature might perform; but the Apostle tells us, that Rev. v. 3. οὐδεὶς, *no man*, no person *in heaven, or on earth, or under the earth, was able to open the book, neither to look thereon.* This shews that the design was too glorious and dazzling for them; for if they could not behold it, much less were they able to ver. 4. unseal it. Upon this, saith the good man, *I wept much.* He thought it was heavy tidings; it rendered the whole creation insignificant to him, *because no man was found worthy to open and read the book; neither to look thereon.* Those in heaven, Abraham, Isaac, and Jacob, Moses, David, Samuel, and the prophets, *the spirits of just men made perfect*, had as much holiness and capacity as their natures could hold, and yet the book confounded them as well as their brethren who were still in houses of clay. Think of this, if any of you run into the vanity of praying to the saints; there is something needful to your salvation, which all the saints

saints in heaven dare not so much as attempt. SERM. 43.
But

Whilst the Apostle was all in tears, *one of the* Rev. v. 5.
elders saith to him, Weep not; for behold the Lion of the tribe of Judah, the root of David, has prevailed to open the book, and to loose the seven seals thereof. These titles, the Lion of the tribe of Judah, and the root of David, plainly refer to his incarnation. He was of the seed of David, *according to the flesh*, he came of the fruit of his loins; but if that was all, why should not any of the Angels have done it as well as he? For it is certain, when he took upon him our nature, he was made *lower than the Angels.* He no farther belonged to the tribe of Judah than as a man, and nothing that he received from any relations could make him equal to that affair. Supposing, as some tell us, that as the son of David he had a claim to the throne, yet what is that to the opening of a book in heaven, and the great negotiations there? Therefore you will find there is something in the wording of these titles that shews him to be above the tribe of Judah, and the family of David.

Our translation indeed tells us he is the Lion of the tribe of Judah, but that is flat and falls below the majesty of the Greek, for there it is ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, the Lion who is of the tribe of Juda. And then again, when he is called the root of David, it expresses a great deal more than the relation; for if that was all, we may rather say that David was the root of him; but this name shews us that he communicated to David as well as received from him. Though David lived so many ages ago, he derived from a person who came after him. Hence he has both those titles together, which seem to contradict one another, he is *the root and offspring of David;* but they are to be understood in the way that our Lord's question

to

SERM. 43. to the Pharisees was to be answered: *That if David in the spirit called him Lord, how is he then his son?* Well,

It is said of him here, *that he has prevailed to open the book, and to loose the seals thereof.* Compare these two accounts together; the enquiry was about one who should be *worthy* to do it, the report is of one that has *prevailed* to do it: which shews, as I said before, that there must be a dignity of person in him that undertook it. You see, it is reckoned a great victory, a mighty success, that he has gone through with it: It supposes that an opposition would be made, against which he has prevailed. This twisting and joining of the characters tells us, that in so awful an affair Christ is considered both in his majesty and in his merit; as one that *prevails* to do a thing that was very hard and difficult, he is called a *Lion;* and yet the next view that the Apostle takes of him is as a *Lamb.* As a Lion he would be in all the po-
Rev. v. 6. stures of triumph, but as *a Lamb in the midst of the throne,* he is like *one that has been slain.* The sacrifice of a Lamb supposes death, misery, and the lowest condition that can be; the victory of a Lion supposes quite the contrary; and therefore what is said of him in one character looks as if it came to raze out all the other; but here they are consistent, to be an eternal monument in heaven, that the success of our Redeemer was owing both to the greatness of his arm and the misery of his life. As he sustained a character that none other did either in heaven or in earth, so he went through the design for which he was consecrated. He was made a *High-priest* for the atonement of his people, he was a *Captain* of salvation for their dependence; and he has done what was expected from him in both relations, though the one was an extreme to the other. Nothing could be viler and meaner than what he submitted to as a Priest,

and

and nothing nobler and greater than what he tranſ- SERM. 43.
acted as a King.

4. He is farther glorified as a Mediator, in that the Father has given him an acquittance, and declared that he did all that was appointed to him. This he was aſſured of beforehand, and therefore at the long diſtance of a prophecy he ſaith of him, *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth.* And again, he ſaith, *Thou art my ſervant, O Iſrael, in whom I will be glorified.* He gives him the name of *Iſrael*, which he had given to Jacob, on account of his having *power with God and man, and prevailing.* So he ſaith in another place, *By his knowledge ſhall my righteous ſervant juſtify many, for he ſhall bear their iniquities.* And with the ſame confidence of being accepted does Chriſt himſelf ſpeak, *I ſhall be glorious in the eyes of the Lord, and my God ſhall be my ſtrength.* Iſa. xlii. 1. ——xlix. 3. ——liii. 11.

His rewards are put upon his integrity and obedience: *Thou loveſt righteouſneſs, and hateſt wickedneſs; therefore God, even thy God, has anointed thee with the oil of gladneſs above thy fellows.* This refers to the reputation that he was received up into: *All thy garments ſmell of myrrh, and aloes, and caſſia, out of the ivory palaces whereby they have made thee glad.* It was upon this that he depended in his whole courſe of duty. *As the Father knows me, ſo I know the Father,—I lay down my life for the ſheep;* as if he had ſaid, 'This 'ſurrender of my life does not only proceed from 'a love to the ſheep, but it is the effect of a bar- 'gain with the Father; we know one another; 'I know what he has commanded, and he will 'know what I have deſerved.' Pſal. xlv. 7, 8. John x. 15.

This was *the joy ſet before him*, when he endured the croſs. It is ſaid, that he then *deſpiſed the ſhame.* The ſhame of the croſs was very great, not only as a ſcandalous ſort of death, *Curſed is* Heb. xii. 2.

SERM. 43. *every one who is hanged on a tree;* but as by that means his enemies inſulted him, and ſeemed to do it with reaſon, *He truſted in God that he would deliver him, let him deliver him, ſeeing he delighted in him!* Then did they *eſteem him ſtricken, ſmitten of God, and afflicted.* But all that reproach he did not value, as he ſaith in the prophecy, *The Lord God will help me, therefore ſhall I not be confounded, therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed: He is near that juſtifies me; who will contend with me? who is mine adverſary? let him come near unto me: Behold, the Lord will help me; who is he that ſhall condemn me?*

Iſa. l. 7, 8, 9.

What expreſſions are here! He ſeems to challenge his enemies, and dare them to come near, though they crouded about his croſs; he talks of God's being near, though he complained of his forſaking him: But all this was true, for he deſpiſed the ſhame of the croſs, becauſe of a joy ſet before him; that is, as it ſtands in the prophecy, God would *juſtify* him, he would plead his reproach. They inſinuated that God had forſaken him, but that would ſoon appear to be falſe. He uſed to ſay, *He that ſent me is with me, the Father has not left me alone, becauſe I always do the things that pleaſe him.* But now when he came to die, he ſeems to want that Divine preſence; for how ſhall we know that what he did was pleaſing to the Father? Well, *that* he had an evidence of two ways:

John viii. 29.

Firſt, In the agony of his dying; he found, he felt a Divine approbation then; though the human nature was to ſuffer under a thicker darkneſs than that which covered the earth, I mean a ſuſpence of the light of God's countenance, yet ſtill as Mediator he had a teſtimony given him then; and all that whole period of his ſuffering was filled with the Father's witneſs to him. When Judas went out to open the tragedy, *Now,* ſaith Jeſus, *is*

—xiii. 31.

the

the Son of man glorified, and God is glorified in him. SERM. 43.
The former of these expressions shews what he *had*, the latter what he *did*, that in the same moment he received his approbation and discharged his duty. This he said as soon as ever that wretch had left them; and as the time of his death approached, so the joys of his soul increased. When he is upon the brink of the pit, he cries out, *Father, the hour is come, glorify thy Son, that thy* Joh. xvii. 1. *Son also may glorify thee.* There never was any moment of his life in which the Father had not glorified the Son: He had all along *the glory of the only begotten of the Father;* and so constantly did the Son glorify the Father, that *In him*, saith the Father, *I am always well pleased.* But now *the hour was come* for these mutual glorifications, these exchanges of love and duty to be more abundant. In the hour of his death, as the Son went farther in his obedience to the Father, so he received a greater testimony upon his soul from him.

It is true, this is what sinners did not see. The spear could not reach these inward joys, they lay deeper than the place where that went. But it is what the devils felt; though men were unbelievers, *they* believed and trembled. For in his cross he *triumphed over principalities and powers, he made a* Col. ii. 15. *shew of them openly in the air.* And though mankind saw nothing in his case but a gross and wretched death, yet by that he *subdued him that had the power of death, that is, the devil.* Thus the acquittance that the Father had given him, the divine approbation that he received in his sufferings were plainly seen to the powers of darkness. They cried out, before the Centurion said it, *Truly this was the Son of God.* But besides this, the acquittance must be legible even to us. There is a way for men to know, that what he did and suffered was approved of; and that is plain from another

SERM. 43. teſtimony that God gave him, and every way prepared for our conviction, and that is,

Secondly, His reſurrection. This diſcharged him from all farther atonements, and opened the way
Rom. iv. 25. to his throne. Hence he is ſaid not only to be *delivered for our offences*, but to *riſe again for our juſtification*. Our juſtification is in the death of Chriſt; we are pardoned on the account of what he ſuffered; it is *his blood* that cleanſes from all ſin, and yet here it is put upon his *reſurrection*, not as the price of our acceptance, but as a public evidence to it. And therefore, as the Apoſtle
— viii. 33, 34. ſaith, *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies: Who is he that condemns? It is Chriſt that died, or rather is riſen again.*

There were to be two glories ſucceeding his trouble and death; one was, that as a High-prieſt he ſhould go into the holieſt of all, to plead the virtue of his blood; and the other, that as a Judge he was to render a reward to his enemies, and a recompence to thoſe that hate him. Now his reſurrection is an argument of both theſe; for when
Heb. ix. 24. he roſe again, it was to *enter into heaven itſelf, there to appear in the preſence of God for us*, be admitted nearer the mercy-ſeat than any creature can pretend to. When the high-prieſt went into the holy of holies, he did that which no perſon upon the face of the earth beſides himſelf was appointed to do. He went thither *alone*, and that but *once a-year*. Chriſt is alone in this honour, but in this he differs from the man who was typical of him, that he does not return back again:
— vii. 25. *He ever lives to make interceſſion for us.* Whilſt he lay in the grave this honour was deferred; nay, whilſt he converſed with his diſciples thoſe forty
John xx. 17. days after his paſſion, he *had not aſcended to his Father;* but he informed his brethren, that *he would aſcend to his Father and their Father, to his*

God

God and their God. Thus the Father owned him as a *Prieſt* by his reſurrection. SERM. 43.

The other honour deſigned for him, and to be diſcovered this way, was that of a *Judge.* The Apoſtle tells the Athenians, *God has appointed a day in which he will judge the world in righteouſneſs, by that Man whom he has ordained, whereof he has given aſſurance to all men, in that he has raiſed him from the dead.* His reſurrection proclaims the character; by that it appears that he has the power of life and death; the power of the death that he ſuffered, and the life that he reſumed: *I am he who was dead, and is alive, and I live for evermore, and I have the keys of eternity and of death.* [As I have gone through this paſſage, I now controul it.] Thus you conſider the great Mediator as one approved of God. It was this that he himſelf valued above his chiefeſt joy; and this he had not only to the ſatisfaction of his own ſoul, but to the confuſion of devils, and the conviction of men. Acts xvii. 31. Rev. i. 18. p. 61.

5. Another glory of a Mediator is, that the union between the two natures is now confirmed for ever. He was not a partaker of our fleſh and blood merely to ſerve a turn, to live with it, and die in it, and then lay it aſide as a garment that is moth-eaten; no, but though from eternity he was not man, yet to eternity he ſhall be ſo. I believe a more comprehenſive deſcription was never given of him ſince the foundation of the world, than you have in the Aſſembly's Shorter Catechiſm, in anſwer to the twenty-firſt queſtion, 'Who is 'the Redeemer of God's elect?—The only Re-'deemer of God's elect is the Lord Jeſus Chriſt, 'who being the eternal Son of God, became man, 'and ſo was and continues to be God and man, in 'two diſtinct natures, and one perſon, for ever.' I am apt to think, a plainer and more copious ſentence is not eaſily to be met with: every word is both

SERM. 43. both open and full; there is not an expreſſion that is either difficult or ſuperfluous. And therefore I will venture to ſay, that the men who call this a polite age, perhaps in compliment to their own dear ſelves, may ſooner reproach this work than equal it. Here you are told,

1ſt, What this Redeemer of God's elect *was* antecedent to his deſign, no leſs than *the eternal Son of God.* 2dly, You read that he *became man;* the Scripture has given us abundant evidence of both theſe. 3dly, That he *was ſo* quite through his life: nay, 4thly, That he *continues to be God and man,* as much in heaven as upon earth, and yet this without any confuſion: for, 5thly, It is *in two diſtinct natures;* the Divine never mingles with the human, nor does the human riſe into the Divine: and, 6thly, He is but *one Perſon* in both theſe natures; the natures are diſtinct, but not divided: and, 7thly, Thus he will continue *for ever.* That as *by* this union he did his work, and ſuffered his pains, ſo *in that* he will poſſeſs his glory. We read oftentimes of Angels appearing to them under the Old Teſtament. Whatever thoſe bodies were, perhaps only a little thickened air, yet it is probable they were laid aſide when the expedition was over. But as the body of Chriſt was more ſolid and penetrable than theirs, ſo he will always preſerve it. Hence we read of the fulneſs of the Godhead dwelling in him *bodily;* and that *becauſe he continues for ever, he has an unchangeable prieſthood.*

Heb. vii. 24.

6. In this union he receives the praiſes and wonders of the ſaints and Angels. They are *to behold his glory,* not only that of his reward, but that of his perſon. There is not any of theſe myſteries that the world do laugh at, which the believer does not wonder at. The Chriſtian and infidel are both amazed that the Son of God ſhould become man: that as God he is a Son without beginning, and as man he is a Son without begetting; in neither

ther of these can any one *declare his generation.* Here is the difference between him that believes and an infidel. The despisers they *behold and wonder;* but it is to *perish.* This is foolishness to them, they hate the light, they ridicule it, and cry out, not with humility, but with scorn, *How can these things be?* The same question may be put by better people, and so it is, but with a better spirit. SERM. 43.

These are *unsearchable riches of Christ:* in them we find *the manifold wisdom of God,* πολυποίκιλος σοφία, a wisdom that is rolled up, and has laid its design in folds, which must be hid till they come to be opened. This is among the reasons why a believer *groans earnestly, desiring to be unclothed,* because when he is so, then this wisdom which he pries into will be unfolded. This, which is the contempt of sinners, will be the entertainment of saints. The mystery of God, and of the Father, and of Christ, is now acknowledged; but then as it will be more seen, so it will be better loved. Unbelievers are then to gnash their teeth in pain as now they do it in scorn. Their indignation at the truth will grow upon them, and become their torment as it is here their crime. They all hated to *hear* that Christ was God, and then they must hate to *feel* it. Whilst they who have kept his name shall see his face, and as through faith they have believed the promises, so at the end of that faith they shall go to inherit them. Eph. iii. 8. 10.

Angels themselves, who at the time of his birth called him *a Saviour, Christ Jesus the Lord,* behold him in both natures. They loved him whilst he lay in the manger; there was *a multitude of the heavenly host to sing his praises then:* And yet at that time the human nature was imperfect, and the Divine obscure. But now he has the complete glory that can be given to a man, and the full manifestation that will be the delight of a God The man Christ Jesus is the highest creature above all things;

SERM. 43. things: the God Christ Jesus is before all things, and *by him do all things consist;* and in his whole Person he is *in all things to have the pre-eminence.* Here is in him a nature that cannot be adored without idolatry, and yet there is another, upon the account of which, we read of the same praises given *to him that sits upon the throne, and to the Lamb for ever.*

7. Another glory belonging to Christ as Mediator, is the continuance of the mediation; that he, having reconciled us to God, should ever live to introduce us. Our approach to the Divine Nature must be through *him* who took upon him the human. This indeed being the experience of heaven, it is but little that we know of it. But from the Scripture I observe these two things,

First, That this must be in a more familiar way than it is at present. The mediation is not with that distance and compass: *In that day*, saith Christ, *ye shall ask me nothing; Verily, verily, I say unto you, whatever ye ask the Father in my name, he will give it you. And I say not unto you, that I will pray the Father for you, for the Father himself loveth you, because ye have loved me, and have believed that I came forth from God.* And yet,

John xvi. 23. 26, 27.

Secondly, That there is to be an eternal mediation seems to be the plain language of the Bible. Whatever nearness we have to the Divine Majesty, though it will be unspeakably more than we can pretend to now, yet it all comes this way. Thus we read of the Martyrs that came out of great tribulation, that *they washed their robes, and made them white in the blood of the Lamb. Therefore*, upon the account of that purification, *they are before the throne of God day and night, and serve him in his temple, and he that sits upon the throne shall dwell among them.* But yet it is added, that *the Lamb in the midst of the throne shall feed them, and lead them to living fountains of waters; and God shall*

Rev. vii. 14, 15. 17.

ſhall wipe away all tears from their eyes. As he does upon our firſt arrival preſent us *unblameable and unreproveable in his ſight*, ſo all our acceptance is ſtill *in the Beloved.* We may well therefore deſire to be *found in his righteouſneſs* here, for we ſhall be found in no other to eternity. Thus when we read of a happineſs that is to be had in the Divine preſence, the care of a Redeemer is joined with it. There is no temple above, for *the Lord God Almighty, and the Lamb, are the temple of it. The city has no need of the ſun, neither of the moon, to ſhine in it; for the glory of the Lord does lighten it, and the Lamb is the light thereof.* SERM. 43. Rev. xxi. 22, 23.

SERMON XLIV.

Jan. 17. 1719-20.

(3.) THERE is another glory which by the Scriptures we are taught to contemplate in our great Redeemer; and that is, what he had independent on his mediation, and antecedent to it: *The Lord poſſeſſed him in the beginning of his way, before his works of old: he was ſet up from everlaſting, from the beginning, or ever the earth was.* This, I conceive, is what he ſpeaks of in that moving prayer, *Father, glorify me with thy ownſelf, with the glory that I had with thee before the world was.* There are three things which may be obſerved in the language he there uſes: Prov. viii. 22, 23. Joh. xvii. 5.

Firſt, That he is a diſtinct perſon from the Father. The Evangeliſt tells us, *The word was with God*, and here he himſelf ſpeaks of his being glorified *with* the Father, and refers to a glory that he

SERM. 44. had *with him* before the world was. This remark is destructive of Sabellianism. Thus he saith in another place, It is written in your law, that *the*

Joh. viii. 18. *testimony of two men is true: I am one that bear witness of myself, and the Father that sent me bears witness of me.*

Secondly, You may also take notice, that he had a pre-existence, not only before his coming into the world, but before the very creation of the world. Though he prays to be received into the rewards of a service done in the fulness of time, yet he plainly affirms, that he had not only a being, but a *glory before the world was*. This lays flat the whole fabrick of Socinianism. And,

Thirdly, It is also evident from these words, that he had a glory independent on any concern about the redemption of his people. He enjoyed it *before the world was*, and desires to have it again.

I do not find that this will be disputed by those who are enemies to *the present truth*. They will allow Christ Jesus every thing but his Deity; and therefore, as if they would make a more honourable composition than the Socinians did, they tell us, that he was *before* all worlds, that he had a glory *above* them; nay, that he was appointed by the Father to *make* them, that he is the great deputed agent in the creation, and the chief minister of state in providence. Now this glory that he had with the Father before the world was, must be considered in one of these three explications. Either,

1st, It relates to him as the Supreme Creature, the first and best work of Omnipotence; and this he prays to be restored to, as what he had been kept out of for some time; so that his petition is no more than to go back again, to sit at the head of Angels and saints, being made so much better than they; that his seat had been empty at the King's table; he had obscured the pre-eminence that

that was given him by creation; he wanted to be gone out of a world, where he lived below the sons of men, and into another, where his throne was set *above the stars of God.* Or, SERM. 44.

2dly, This glory that he had with the Father must be understood of the relative character which he there assumed. He considered himself as *ordained before the world* to the happiness of his people. He then *rejoiced in the habitable parts of the earth, and his delights were amongst the sons of men.* Thus he is called *the Lamb slain from the foundation of the world.* And upon the credit of that obligation which he put himself under, a provision was made for the elect as soon as they sinned, and a happiness was ready for them as soon as they died. And therefore in this sense desiring the glory that he had with the Father, is a petition for the brightning up of his title; that being always known to be a Mediator between God and man, he might now be received as having answered his trust. This to me is a more plausible expostion than the other, and stands fairer to be the sense of the words. But yet, Prov. viii. 31. Rev. xiii. 8.

3dly, I am of opinion that *the glory* which he speaks of, must be that which he had IN HIMSELF *with the Father*, and which is to be considered apart from all relations to his people. He applies to the Father, not as the *giver* of it, but as a *partner* in it. It is true, every one of the saints above have a glory with the Father; but methinks there is something in the words impatient of being drawn down to a low and common sense. We are said to be glorified *in God*, Christ was glorified WITH *him;* and that argues no more dependence in the Son, than it does in the Father. He here speaks of that which went before any service or duty. Though he pleads for it, after he had finished the work that was given him to do, yet he esteems it above all the characters of a reward.

If

SERM. 44. If he had been only a creature, and from the higheſt dignity had come down into the form of a ſervant, he muſt have demanded *more* than he once enjoyed. For ſuppoſing an Angel had gone through the toil and ſorrow that *he* took upon him, it had been no reward to that Angel, that he went back again into his place. There would be no proportion between his ſuffering of death, and making him what he was before; for the rule of recompence was, *He ſhall drink of the brook in the way, and therefore ſhall he lift up the head.* Indeed as a man, Chriſt Jeſus is highly exalted, *crowned with glory and honour for the ſuffering of death.*

Pſ. cx. ult.

Heb. ii. 9.

But this is not the glory that he begged for; this glory he *had not* before the world was; it was all new to him. It begun upon his return to heaven; his body was never there till after the reſurrection. When he is ſaid to come down from heaven, it is not to be underſtood of the human nature. And therefore, though he begs that this may be glorified, yet it is not the thing that he deſigns in that part of the prayer that is now under our meditation. This had no *glory*, becauſe it had no being *before the world was: It was not till the fulneſs of time came, that God ſent forth his Son, made of a woman, made under the law.*

Gal. iv. 4.

And, if he only pleads to go back into that pre-eminence that he, as the beſt creature, had above all the reſt, I do not ſee where the reward lies; he could be no higher than he was. Every thing was put under his feet after the reſurrection, as man, and ſo was every thing before, as a ſuperangelical Spirit. So that here is a moſt grateful obedience to the Father, that has no retribution made to it. But,

If you will underſtand this glory that he has *with the Father*, of ſomething that declares him *equal to the Father*, the petition is unincumbered, and ſtands clear of all the force and danger that other interpretations have thrown it under.

Indeed

Indeed there is one objection againſt it, and that is this, that if he begs for a glory that belongs to the Divine nature, he begs for that which he had already. And to this the anſwer is eaſy enough, that he does ſo. And there will be no abſurdity in that, if you do but conſider that he delivers this prayer in the hearing of his diſciples, and therefore only ſpeaks in a ſupplication, what he had before told them in a doctrine. The great inſtruction he had given them was, that *he is in the Father, and the Father in him:* and the main revelation of another world is, *In that day ye ſhall know that I am in the Father, and the Father in me.* This was a bold aſſertion, and what ought to be ſupported with equal proof. Now, to convince them that it was all true, he demands *that* from the Father, which he had proclaimed to his diſciples. SERM. 44. Joh. xiv. 20.

He ſpeaks of a glory that he had with Him; and this was indeed uninterrupted; he had it at the time that he deſired it; but he uſes that petition for the eſtabliſhment of their faith. It was the ſame that he did at Lazarus's grave: *I thank thee, that thou haſt heard me, and I know that thou hearеſt me always; but becauſe of theſe that ſtand by I ſaid it, that they may believe that thou haſt ſent me.* And ſo he ſays here, *I come unto thee, and theſe things I ſpeak in the world, that they may have my joy fulfilled in themſelves.* If the glory that he had with the Father was only the rank that he poſſeſſed in the creation, this was no reward. It cannot be ſaid, that by reſtoring him to *that*, God did highly exalt him, and *give* him a name above every name; becauſe *that* he might demand, not from his ſervice, but from his nature. But here he ſpeaks of a glory that he had *with the Father*, as that which could never be exceeded, amended, or enlarged. —xi. 42. —xvii. 13.

This is what I am now called to lay before you. His glory as a man is the *ſample* of your happineſs; his

SERM. 44. his glory as a Mediator is the *means* of it; but his glory as a God is the *fountain* out of which it is
Joh. x. 28. supplied. *I give to them*, saith he, *eternal life, and they shall never perish, neither shall any man pluck them out of my hand.* This is infinitely above the other two. *They* were very dazzling, and threw an astonishment into all our pleasures; but in *this* we are swallowed up. We cannot by searching find out God, we cannot find out the Almighty unto perfection. When we follow a Redeemer, as he appears in *the fashion of a man, and the form of a servant*, there is a limitation upon his character, it is finite and bounded. But when we read that *the Word was with God*, and *the Word was God*, we are lost in a nature that has all depth and glory. And yet, thus we are to consider *him*, who was made of a woman, and made under the law. There
Eph. iii. 8. are *unsearchable riches in Christ.* He is not only *the elect of God, and precious*, but one exalted above all blessing and praise.

We do not worship him as a man; in that nature he is only the head of the family, *the first-born among many brethren.* Nay, we do not worship him as Mediator; for though that supposes him to be God, yet under that notion, it is *by him*
1 Pet. i. 20, 21. that we approach to the Father. He was *fore-ordained before the foundation of the world, but was manifest in these last times for you, who* BY HIM *do believe in God, that raised him from the dead, and gave him glory, that your faith and hope may be in God.* But yet,

A worship, without any rule of abatement, is given to him, and appointed for him. He is the object, as well as the pattern and the medium, of
Heb. i. 6. our faith, and love, and reverence: *Let all the An-*
Ps. xcvii. 7. *gels of God worship him*, saith the Apostle; *Worship him all ye gods*, saith the Psalmist. We do not assert this upon the foundation of synods and councils, but in the plain light of revelation. God himself

himſelf has told us ſo; and that, not by obſcure and uncertain conſequences, but in palpable declarations. He that runs may read them. And *if this Goſpel is hid, it is hid to them that are loſt, in which the god of this world has blinded the eyes of them that believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine into them.* SERM. 44. 2 Cor. iv. 3, 4.

I will ſhew you, that the glory of Chriſt is ſpoken of in the Bible as the glory of the GREAT GOD; in the ſame terms, with the ſame force and fulneſs. The Father ſpeaks of the Son, juſt as he does of himſelf; and though ſome vain men will pretend to bound the ſenſe of the words, yet we have no ſuch diſtinction between a ſupreme and ſubordinate God in all the Scriptures. I will ſhew you ſome things that the Divine Nature has always claimed as its own glory, and under every one of theſe heads you ſhall ſee, that it is *thus* we are to conceive of the great Redeemer; not as a Redeemer, but in his antecedent Being. And before I enter into the particulars, I would only give you this note upon the glory of God, that it is taken in a twofold ſenſe:

Firſt, For that perfection which he has in himſelf, and which he had eternally before there were any to own it. God had a glory, when there were no Angels nor ſaints to give it. His happineſs lay in the contemplations of his wiſdom: The full object to an infinite mind was an infinite nature. It is a raw and impious notion that ſome people have publiſhed of late, that the name of God is a relative word, and he is only called ſo with reſpect to what he has made. A vile undigeſted fancy, and abominable both to all revelation, and all the light of nature. Before the mountains were brought forth, or ever thou hadſt formed the earth or the world, *from everlaſting to everlaſting Thou art God.* But it is no wonder, that people are given up to a Pſal. xc. 2.

SERM. 44. reprobate mind, that they who deny the Godhead of Chriſt ſhould be left to debaſe the Godhead in
Joh. v. 23. general. So true is the obſervation, *He that honours not the Son, honours not the Father who ſent him.* Therefore what the Scripture calls the glory of God, is not always to be underſtood of the tribute and praiſes that his creatures give him, but the felicity and fulneſs of his own nature. That which he had before there were any to tell him ſo, and that which he will have, if the whole creation were expunged and reduced to nothing. By the glory of God, therefore, I underſtand his perfec-
Pſ. viii. 1. tion: *O Lord, our Lord, how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens!* And yet,

Secondly, Sometimes this glory of God that we find in Scripture is to be expounded of thoſe acknowledgments that are made from the works of his hands, or thoſe diſcoveries that ariſe from what
—civ. 31. he has done: *The glory of the Lord ſhall endure for ever, the Lord ſhall rejoice in all his works.* Thus
—xix 1. we read that *the heavens declare his glory*, and the
—xxix. 9. ſaints in his temple *behold his glory.* This is done very different ways: the one is the argument, the provocation, and ground of his praiſes; the other are the people who look upon what he has wrought,
—viii. 3. and pay him the tribute of it. They *conſider his heavens the work of his fingers, the moon and the ſtars that he has ordained.*

Now, this glory that he has, either from his works or his people, gives nothing to him. It is only their admiring or ſhewing what *he is* in himſelf, by what he has declared to them. So that, ſhewing his glory is but ſounding forth the glory that was in him before. And here,

When we ſpeak of the glory of the Lord, it is to be underſtood of that which is peculiar to himſelf. We are told of *a glory that he will not give to another.* The naming of *that* which none but

a God can have, is properly aſcribing him glory. SERM. 44.
This is talking of his wondrous works, and making mention that his name is exalted.

There are ſeveral things which by the Scripture we are taught to believe no creature can ſhare in; God has claimed them as ſo many prerogatives; that he is a *Spirit*, that he is infinite in *knowledge*, that his *power* is almighty, that his *truth* endures for ever, that he is *holy* and *good*, that he is *eternal*, that he is the ſupreme *Agent* in nature and grace, and that he has a right to the *homage* of all his creatures. Theſe are ſo many royalties of the Divine Nature, which I ſhall conſider in this order; and there are three things that I would affirm of them all.

1*ſt*, It is very true, the characters I have now mentioned are beſtowed on creatures: they may be ſpirits, may have great knowledge, power, truth, and ſome of them will be eternal: they are employed in the works of nature and grace, and a tribute of worſhip is given to them. This agrees to the language of Scripture; but that ought by no means to take off the force of an argument, becauſe, though theſe words in a lower ſenſe may be underſtood ſo as to imply nothing of Deity, yet,

2*dly*, It is by theſe very terms that God has given us an account of himſelf. And when he ſpeaks of his own as a glory diſtinct from the whole creation, it is upon the head of ſpirituality, knowledge, power, truth, holineſs, and eternity. And therefore, if there is not a meaning that theſe words have which is incommunicable to a creature, the accounts given us of a God are ſtruck out of the Bible. But certainly there muſt be ſomething true of him, which is true of no other. Now,

3*dly*, I will ſhew you, under every one of theſe particulars, that what the great God claims to himſelf is given to Chriſt Jeſus: not as man, for ſo he would have refuſed it, but as One who is *over all*,

SERM. 44. *God bleſſed for ever.* And in doing this my buſineſs is more adoration than argument; not ſo much to convince you of a truth, as to lead you into a temper of duty.

1. One glory of the Divine Nature is its ſpirituality: *Thou canſt not ſee my face,* ſaith God to Moſes; *for there is no man ſhall ſee me, and live.* And yet we are told of this good man, that *with him God ſpake mouth to mouth, even apparently, and not in dark ſpeeches, and the ſimilitude of the Lord did he behold.* This our Saviour tells the poor woman of Samaria, *God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and in truth.* Of this indeed we have very narrow conceptions, not being able to explain the ſpirit that is within ourſelves; but, however, we muſt remove from it all that is groſs and corporeal. And though God has told us of his eyes, and ears, and hands, and feet, yet we are by no means to conceive ſo heavily of him, as if he was *altogether ſuch a one as ourſelves;* for *he has not eyes of fleſh, nor does he ſee as man ſees.*

Exo. xxxiii. 20.

Num. xii. 8.

John iv. 24.

I think there is a fatality upon all thoſe who deny the Divinity of our bleſſed Lord, that they are *changing the glory of the incorruptible God* into ſomething that is beneath him. In the laſt age the moſt notorious enemy to the Deity of Chriſt repreſented the ſpirituality of the Divine Nature as a metaphyſical notion; and in oppoſition to it, very crudely tells us, that you read of God's remembering, and forgetting, and repenting, and coming down from heaven; a plain inſtance that *to them who are unbelieving nothing is pure, but their mind and conſcience are defiled.*

Tit. i. 15.

And now in our days, one that purſues the ſame argument, with a vehemence as if he thought himſelf born to do his utmoſt againſt the Godhead of Chriſt, tells us, that we are not to trouble our heads with God's omnipreſence, immenſity, and

and invisibility. But, does he call those acts of faith that regard the Divine perfections, a *troubling of our heads?* It is indeed receiving a notion that is above us, but it is far from being any trouble upon the heart of a good man to think that he approaches to One who is everywhere present. *Blessed be his glorious name, which is exalted above all blessing and praise.* They may boast of the Protestant principle as long as they will, but such talk as this prepares us to be thrown into the sink of Popery, and the vilest of all their abominations, which is making to themselves *the likeness of the great God.* SERM. 44. Neh. ix. 5.

When he speaks of himself it is thus: *Do not I fill heaven and earth? saith the Lord. Am I a God afar off, and not a God near at hand? Can any hide himself from my presence?* David was so sensible of it, that he cries out, *Whither shall I go from thy presence, or flee from thy Spirit? These are invisible things of him, even his eternal power and Godhead.* Christ is the *image of the invisible God.* The very heathen could say, *He is not far from any one of us.* And though the Apostle blames the rough idolatry they had run into, yet he mentions a principle agreeable to the voice of nature, *That we ought not to esteem the Godhead like unto gold or silver graven by art or man's device.* Thus saith the Apostle James, *God is not tempted with evil;* so that though we read of *tempting the holy One of Israel,* and his being *grieved with our iniquities,* yet you must not understand these passages in a way inconsistent with his eternal happiness. And though there are threatenings and rewards in which he shews his resentment and his pleasure, yet we are taught thus to speak of God: *That a man cannot be profitable to him; it is no pleasure to the Almighty that thou art righteous, and no gain to him if thou makest thy ways perfect.* Thus are we then to conceive of the great God, as a Spirit eternally Jer. xxiii. 23, 24. Psalm cxxxix. 7. Rom. i. 20. Col. i. 15. Acts xvii. 29. Jam. i. 13.

SERM. 44. eternally above all the passions and confusions that come into our nature. Such a Being, that the spirits of just men made perfect, and the very Angels themselves cover their faces in his presence. *The heavens are not clean in his sight.*

Now enquire whether this does not agree to what is said of Christ Jesus in the Holy Scriptures. That as a man these characters do not belong to him is plain enough: He bids them *handle and see him, because a spirit had not flesh and bones as they saw him to have.* So that it would be in vain to search out any of these glories for the human nature. He could not be truly a man, if he was only a spirit. But had he not a being that was invisible? Does not the Scripture speak of him under these adorations? The Redeemer is one whom Job calls by the name of God. I think there are two passages that must be understood of him, unless we violate all the laws of connection.

Job xix. 25, 26.

The one is, 2 Tim. i. 16. *For this cause I obtained mercy, that in me first Christ Jesus might shew forth all long-suffering, for a pattern to them that should believe on him to life everlasting.* Here Christ Jesus is considered, *first*, As the Author of his regeneration; and, *secondly*, As shewing all long-suffering. It is the name of the Lord that he proclaimed, *long-suffering and gracious.* *Thirdly*, He is represented as the object of faith, people in all ages are to believe *on him;* and, *fourthly*, The fountain of happiness, for they believe on him *to everlasting life.* Now when he had declared Christ Jesus so much his friend for what is past, and what is to come, it is the fairest way of expounding, to suppose that the next words pursue the same subject, and that he does not start from one person to another. *Now*, saith he, *to the King eternal, immortal, invisible, the only wise God, be glory for ever and ever. Amen.* That Christ as Mediator was not eternal, and that he will not in that character be immortal, is plain enough, for he

he must give up the kingdom to the Father, and it is equally true, that he is not invisible; but as the adversaries of his Divinity do now grant that he had a nature above that which might be seen, which was born and did die, so these words may be understood of that. These passages can belong to none but the person whom he had spoken of before; and is it too much to have it said of one, who shewed all long-suffering, and who is believed on to eternal life, that he is *the King eternal?* Are not the titles proportioned to the account? What is said of him is but equal to what is done by him: It is He whom Moses *saw*, as the glorious *invisible.* SERM. 44. Heb. xi. 27.

The other passage is in the same epistle, chap. vi. 15, 16. He had charged Timothy to *keep the commandment to the coming of Jesus Christ, which* (*i. e.* which coming) *in his own times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only has immortality, and dwells in that light which no man can approach unto, whom no man has seen nor can see, to whom be glory and power everlasting. Amen.* These are said to be ἴδιοι καιροὶ, his own times, though we know that the Father has put the times and seasons in his own power. The thing that is to be shewn at the appearing of Christ is something that the world would not believe; therefore he tells us, there are times of shewing it. And what is that he discovers? A person who is the blessed and only Potentate, the King of kings, and Lord of lords. This is plainly affirmed of Christ, as his public and displayed character: *He has on his vesture and his thigh a name written, The King of kings, and Lord of lords.* Why should we think a title too much for him in one place, which can be understood of no one else in another? That the Father is the King of kings, and Lord of lords, was an uncontested doctrine, there was no need of Rev. xix. 16.

making

SERM. 44. making that appear; but that which in his own time he would ſhew, was the very thing that men denied him.

If it ſhould be ſaid, he might have this as a man, it is true enough, for he is to rule in the very nature that ſuffered: But then from that account he paſſes on to another, that muſt be underſtood of a Divine Nature, that *he only has immortality, and dwells in that light to which none can approach, whom no man has ſeen nor can ſee.* This is ſtill affirmed, without any tranſition to another perſon, of Him who is the bleſſed and on-
Rev. i. 5. ly Potentate, who elſewhere is called *the Prince of the kings of the earth.*

That he was ſeen upon earth is not to be denied, but you find here is an inviſible part; and thus he ſpeaks of himſelf, even in the days of his fleſh, as alone equal to a mutual contemplation
Joh. vi. 46. with the Father: *Not that any man has ſeen the Father, ſave he that is of God, he has ſeen the Father.* He ſpeaks here of a privilege that no creature ever had, he was alone in it. Now what but an infinite nature could behold an infinite nature? The eye muſt be equal to the object. The ſeeing of God is too much for any but Chriſt; and, which completes the argument, the ſeeing of Chriſt
Mat. xi. 27. was too much for any but God. *No man*, ſaith he, *knows who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.* It is plain, theſe words are to be taken in an eminent ſenſe, for ſeveral knew the Son, and it is here ſuppoſed that many knew the Father, to whom the Son revealed him; but *that* cannot be the meaning; there was ſomething in his wonderful perſon, which required an infinite mind to comprehend. None knew him but the Father.

To this glory of the Divine Nature does he give a teſtimony to Philip, whoſe deſire was delivered

livered in these words: *Shew us the Father, and it suffices us.* Jesus answers, *If ye had known me, ye should have known my Father, and henceforth ye have known him and seen him.* He does not in this contradict what he had said before, that *no man has seen God at any time*, but he declares himself so united to the Father, that *he who had seen him had seen the Father.* Not merely in the effects of his grace and power: *Believest thou not*, saith he, *that I am in the Father, and the Father in me; the words that I speak, I speak not of myself, but the Father that is in me, he does the works.* SERM. 44. John xiv. 7.

SERMON XLV.

Jan. 31. 1719-20.

2. ANOTHER character that the great God has taken to himself, which yet the Scripture numbers among the glories of Jesus Christ is, that he is infinite in knowledge: *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord, or who has been his counsellor? Or who has first given to him, and it shall be recompensed to him again? For of him, and to him, and through him are all things, to whom be glory for ever. Amen.* Rom. xi. 33, 34, 35, 36.

This observation the Holy Spirit has carried quite through *the lively oracles;* and it became him to fill his own book with these accounts of a Divine wisdom that will distinguish him from every other author. For he speaks of an infinite nature as

SERM. 44. as no one elſe can do, becauſe he *ſearches all things,*
1 Cor. ii. 10. *yea the deep things of God. Who has directed the*
Iſa. xl. 13. *Spirit of the Lord, or who has taught him?* Thus we read that *he made the earth by his wiſdom, and ſtretched out the heavens by his underſtanding.* He is admired in the works of his hands, becauſe *in wiſdom he made them all.* We are taught to conceive of this attribute with the loweſt venera-
Pſ. cxlvii. 5. tion and wonder. *Great is our Lord, and of great power, yea his underſtanding is infinite.* Thus we read of him as a Creator; and in the work of re-
Rom. xvi. 27. demption we are to ſay, *To God only wiſe, be glory for ever.*

With this reverence and godly fear do his people approach to him. Job had gone ſo far in giving his opinion about the wonders of nature and providence, that the Almighty tells him out of the
Job xxxviii. 2. whirlwind, *he was darkening counſel by words without wiſdom.* This laid him under the rebuke
—— xlii. 2, 3. of his own conſcience, and made him cry out, *I know that thou canſt do every thing, and no counſel can be withholden from thee. I have uttered things that I underſtood not, things too wonderful for me, that I knew not.* Here is a confeſſion both of his own emptineſs and the divine knowledge. And to this agrees the language of all good people ever ſince men began to call upon the *name of the Lord.* For as there never was any religion without the duty of prayer, ſo it is always ſuppoſed that we go to one who is able to hear us. This perfection of the Divine Nature is what we can neither deny nor multiply. It muſt be owned in the great God,
Rom. viii. 27. and cannot be given to any creature. For *he that ſearches the hearts, knows what is the mind of the ſpirit, when he makes interceſſion for the ſaints according to the will of God.* We frequently meet
Jer. xvii. 10. with one example of Omniſcience, that it is *he who ſearches the heart, and tries the reins of the children of men.* Peter ſpeaks of this as a divine

title: *God who knows the hearts, bare them witneſs.* SERM. 45. Acts xv. 8.

Now the queſtion is, Whether we do not read of this very perfection in our great Redeemer without any abatement of language? Are not the ſame things, with an equal fulneſs of words, aſcribed to *him*, that are ſpread through the Bible as the glory of the Father? We read of a Lord who *will bring to light the hidden things of darkneſs, and make manifeſt the counſels of all hearts:* And in another place, that *we muſt all appear before the judgment-ſeat of Chriſt.* Let us only compare ſpiritual things with ſpiritual; ſet the diſtant parts of Scripture in the ſame light; look at them together, and obſerve if either the Spirit of God has made any difference, or left it to the humour and pride of men to make any. If there is room for a diſtinction between a ſupreme and ſubordinate God, an original and a derivative Omniſcience, in the Bible, we will own, receive, and adore it; but if there is not, if the characters of the Father and Son are laid down with equal forms of ſpeech, how bold muſt it be for perſons of a finite nature to employ their fancies in ſetting bounds to what is infinite! 1 Cor. iv. 5. 2 Cor. v. 10.

The objections that are brought againſt our Lord's complete knowledge may be allowed without any damage to his glory as God. It is very true, that *he grew in wiſdom*, which ſuppoſes an imperfection, and that he confeſſes, there was *an hour which neither men, nor Angels, nor the Son himſelf could tell, but only the Father.* This agrees to the weakneſs and limitation of the nature that he took upon him, and ſhews that he was *in all points made like to his brethren.* He himſelf was *encompaſſed with infirmities.* But Luke ii. 52. Heb. ii. 17. —— v. 2.

That is the wildeſt way of arguing in the world, to bring in the characters of one nature as an objection againſt the prerogatives of another, to prove that he is not God, becauſe he is man; and to

SERM. 45. confront what is said in some places about his infinite perfections, by those accounts that we have in others of his infirmity and trouble. If this must pass for reasoning, we may go and dash the several parts of the Bible against one another. As, for example, suppose we meet with this argument, as it is well known we often do,—He that grew in knowledge, he that knew not the hour or the day of judgment, could not be omniscient; but the Redeemer, of the world confessed this, and therefore he is not omniscient,—it is an unfair insinuation. The people that run on with such talk are throwing a veil over that distinction of natures which was always affirmed: and therefore the question is not, Whether we may not, and must not consider this High-priest of our profession in a state of weakness and limitation? *that* is never denied; but the whole debate hinges upon this, Whether the Scripture has given us any foundation to think and speak of *him* as we do of the Most High God?

Are there any passages that ascribe to him an unbounded wisdom? Is he ever called *the searcher of hearts?* And, in particular, is he ever represented as knowing that day and hour which he tells us, *as the Son of man* he did not know? Let us fairly enquire into this, and just speak as we find. Now,

The former of them is what the Scripture a-
Col. ii. 3. bounds in: *In him are hid all the treasures of wisdom and knowledge.* Very early in his ministry
Joh. ii. 24, 25. vi. 70. 64. *he did not commit himself to man, because he knew what was in man.* He tells the disciples, *I have chosen twelve, and one of you is a devil: For,* saith the historian, *Jesus knew from the beginning who they were that believed not, and who should betray him.* Certainly these things are not spoken of that nature concerning which we read, that he came to the fig-tree if haply he might find fruit, and

was

was so disappointed that he cursed it presently, and it withered away. We must not be so far imposed on as to believe, that He who could not tell the growth of a tree, should be able to see the workings of mens hearts at the distance of several years. There is nothing in human nature that could make him capable of knowing the thoughts of their hearts when they reasoned within themselves, much less of foreseeing an apostacy so far off, and calling a man a devil for what he was to do some years after, at a time that he made the full profession of a saint. SERM. 45.

The Prophets had things revealed to them on particular occasions, but never did any of them pretend to give accounts of mankind beforehand at their own pleasure. They were often deceived as well as others. And the Apostles, who had the discerning of spirits, could not by that be secure from false brethren who crept in unawares. No person ever used such language as Christ did upon these occasions.

Peter speaks to him as a God, though he spake to Peter as a man. *Simon, son of Jonas, lovest thou me more than these?* The good man does not answer to inform him, but makes a profession of the contrary, *Yea Lord, thou knowest that I love thee.* Had he gone no farther than this, we might have supposed that he meant no more than that he had given evidence enough in his whole life of an affection to Christ and his cause. But you see he puts it upon something else: *Thou Lord, that knowest all things, knowest that I love thee.* What could he have said more of a God? What is the difference between Job's confession, *I know that no counsel can be withholden from thee*, and this of Peter? Our Lord's enemies owned him to be a teacher come from God, and saw God was with him, but they could not go this length. They took him for a wonderful person, but ascribing to him John xxi. 15. 17.

SERM. 45. him *the knowledge of all things* must have been condemned for blasphemy.

How vain is it to confront such a passage as this with the compliment of the woman of Tekoah to
2 Sam. xiv. 20. David, *My Lord is wise as an Angel of God, to know all things that are done in the earth!* Is there any comparison between the flattery of a deceitful person, who was hired to be the tool of a hungry courtier, and that of an Apostle in his conversation with one who had been dead and was then alive? I shall not entertain a suspicion so rude, as to think you need to be told the difference between these two cases; and only mention it to shew you, how low that cause must run, that can serve itself by these profane and vain babblings.

Solomon in his dedication of the temple had as awful thoughts of the Divine perfection as a man could be filled with, and in the warmth of his de-
2 Chron. vi. 30. votion uses these words, *Thou, even thou* ONLY, *knowest the hearts of all the children of men.* From whence it appeared to be his opinion, that as God looked into the heart, so *none but* HE *could do it.* This was an incommunicable glory: how then are we to conceive of what the great Redeemer
Rev. ii. 23. saith, *All the churches shall know that I am* HE *that searches the hearts and tries the reins, and I will render to every man according to his works?* Are all the churches to know, that omniscience is a perfection transferred, a glory that God gives to another? that what Solomon thought He had alone, is now an attribute possessed in partnership?

The religion of the Old Testament, we see, took a great deal of care to speak of God with language that was used of no creature either in heaven or earth; and has the Gospel thrown down this inclosure, and put the Maker of all things upon a level with the work of his hands?
Pro. xv. 11. It is said, that *hell and destruction are before the*
Heb. iv. 13. *Lord;* and of Christ, that *there is not any creature that*

that is not manifeſt in his ſight, for all things are naked and open to the eyes of HIM *with whom we have to do.* SERM. 45.

But to come to the other inſtance, our Lord's *not knowing the day of judgment.* That he confeſſed this, is true enough; we underſtand it of his human nature, that he there ſpake as a man. Now, the queſtion is, Whether there be any other places of Scripture upon which we may ſay, that he was poſſeſſed of this ſecret? He tells the diſciples, that thoſe *times and ſeaſons* are *what the Father kept in his own power;* he would have them conceive of it as the grand reſerve of the Throne; and yet are we not to think and ſay the ſame of Him who will, ἰδίοις καιροῖς, in *his own times, ſhew who is the bleſſed and only Potentate?* Acts i. 7. 1 Tim. vi. 15.

Is not this frequently called *the day of Chriſt?* We read of *the day of the Lord*, in which he is to be revealed: And the Scripture has in a promiſcuous way uſed the words, calling it either the day of *the Lord*, or the day of *Chriſt*, both of which are to be underſtood of that day and hour that the Angels know not; ſo that really if we are not to look upon Chriſt as this Lord, and the proprietor of this great day, we could have wiſhed that the Holy Spirit had been more diſtinct. Compare but a few paſſages together.

2 Theſſ. ii. 1, 2.—He had told them in the former chapter, that Chriſt Jeſus was to be *revealed from heaven with* HIS *mighty Angels.* He uſes this as a compellation, beſeeching them *by the coming of our Lord Jeſus Chriſt, and our gathering together unto him;* and yet that he underſtands one of theſe ſentences of His laſt coming, is plain; for he bids them *not be ſhaken in mind, nor troubled, as that the day of Chriſt is at hand.* Had he meant a ſpiritual day, thoſe greater affections of grace, and light, and love, that we are waiting for, this could be no matter of trouble to them. But *the day of Chriſt*

SERM. 45. *Christ* here is the same which Peter calls *the day of*
2 Pet. iii. 10. *the Lord*, and which shall come *as a thief in the night.* This is the same comparison that our Sa-
Rev. iii. 3. viour uses to one of the churches in Asia, *Behold I come as a thief.*

Now, is it not evident, that what one Apostle calls the day of Christ, and another the day of the Lord, is not to be understood of two days? and a man must be a great master of his own resolution, and grown to be evidence-proof, if he says they are speaking of two Lords. I am sensible some will indulge themselves in a secret boast, that this does not come up to an argument, that none denies Christ to be this Lord; but if you look down two verses farther, you will find that it is called *the day of* GOD; and the description is the very same, almost in a literal repetition, as if the Holy Ghost had done it on purpose to confound the gainsayers of our day.

2 Pet. iii. In the 10th verse we have this account of the day of Christ, that *the heavens shall pass away with a great noise, and the elements melt with fervent heat:* and no lower down than the 12th, we are said to be *looking for, and hasting to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.* These passages are very near together, but we must not call them a vain repetition; it is not in vain to shew that the day of *Christ* is the day of *God*, and to let us see, that though this day is what none knew, no not the Son himself as man, though it is the time that the Father has reserved in his own power, yet we are to have such a consideration of Christ, as to call it *his day.* And surely the consequence is not very far fetched, that a day within his government must
2 Tim. i. 12. be a day within his notice. It is *He in whom we have believed, and are persuaded that he is able to keep*

keep what we have committed to him againſt THAT DAY. SERM. 45.

It would have been robbery for him to be equal with God in this glory, if he was not ſo in nature. To invade the Father's great reſerve, is againſt all our notions of his being a righteous ſervant, and his not coming to do his own will,—if there was not another character that belonged to him. We are ſure that *he knows all things, and needs not that any man ſhould aſk him.* John xvi. 30.

3. I paſs on to another attribute of the Divine Nature, and that is omnipotence. There is nothing but what he does know, there is nothing but what he can do. *He has a mighty arm; ſtrong is his hand, and high is his right-hand.* Making the whole creation ſo well, doing it by his word, and upholding it by his providence, are public arguments of an infinite Majeſty. When he told Job out of the whirlwind the great things he had done in diſtributing heaven, earth, and ſea, to their ſeveral bounds, *Lord*, ſaith that good man, *I know that thou canſt do every thing.* Pſ. lxxxix. 13.

It is thus that he argues againſt the unbelief of his ſervants, *Is there any thing too hard for God?* He calls that ſin by a name that ſhews it to be ſcandalous; it is a limiting the Holy One of Iſrael. Our faith is *ſtrong in the Lord, and in the power of his might.* Abraham, who is the great example of it upon record, reaſons thus: *He accounted that what God had promiſed he was able to perform,* becauſe he believed *before* that *God, who raiſes the dead, and calls the things that are not as though they were.* I will go no farther into the vaſt field that the Scripture has given us, as a proof that God will be known by his Almighty power, but ſhall at once enter into the argument, that Rom. iv. 21.

Theſe very things are ſaid of Chriſt. *When I came,* ſaith he, *there was no man. Is my hand ſhortened at all, that it cannot redeem? or have I* Iſa. l. 2, 3, 4, 5.

no

SERM. 45. *no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness; their fish stinks, because there is no water, and dies for thirst. I clothe the heavens with blackness, and make sackcloth their covering.* That it is Christ who speaks, you will be convinced by the next words. *The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakens morning by morning, he wakens mine ear to hear as the learned: The Lord God has opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.*

Thus he delivers himself in language suitable to both his natures. The whole glory of omnipotence is ascribed to him. That we here read of him in a state of weakness, as feeble and sore broken by the disquietness of his heart, cannot be denied. There was no room to call *him* Almighty, who was grieved, and tired, and fainting, and crucified. He was executed in weakness as *to the body of his flesh.* But let us enquire fairly, whether He who came of the seed of David is not over all God blessed for ever. Though we have the *book of the generations of Jesus Christ*, who was the son of David and the son of Abraham; yet let us examine if the Scripture has not set him in such a light, as that *none can declare his generation.*

You will see a chain of argument and adoration in the 40th chapter of Isaiah. He begins with these words, *Comfort ye, comfort ye my people, saith your God.* Here he speaks, either of the Jews, or of believers, in every kindred, and tongue, and nation, as his people, and he is *their God.* The com-
Isa. lvii. 19. fort they have is by his direction. *I create the fruit of the lips; Peace, peace to him that is nigh,*

and to him that is far off, ſaith the Lord, and I will heal him. Will they ever own themſelves to be the people of one that is not God? or can they bear the thoughts of giving this name to one who is only ſubordinate? No; they had *none in heaven but him,* and none upon earth that they could deſire beſides him. And yet, SERM. 45.

From this proclamation he paſſes into the great hiſtorical article of a believer's comfort, and that is the arrival of the Meſſiah. He deſcribes the miniſtry of John the Baptiſt, as *the voice of one crying in the wilderneſs;* and what does he cry? does he uſe deceitful words that are not to be underſtood without a diſtinction, ſeveral hundred years after the prophet was dead? The thing itſelf that he delivers is this, *Prepare ye the way of the* LORD, *make ſtrait in the deſart a high way for our* GOD. Is not He, whom he calls *our God* in this verſe, the ſame whom he had mentioned under the title of *your God* in the firſt? Thus did Zechariah apprehend the birth of his ſon. The Angel told him, that *many of the children of Iſrael ſhall he turn to the* LORD THEIR GOD, *and he ſhall go before Him, i. e.* before the Lord their God, *in the ſpirit and power of Elias.* When John was born, the Spirit came upon his father; he was *filled with the Holy Ghoſt,* and propheſied, *Thou child ſhalt be called The Prophet of the* HIGHEST, *for thou ſhalt go before the face of the* LORD *to prepare* HIS *ways.* Who is this that is called *the Higheſt?* We have the word in another part of the ſame chapter, the Angel ſaid to the Virgin Mary, *The power of the Higheſt ſhall come upon thee.* Now the queſtion is, Whether the word, in one of theſe places, ſignifies a perſon that is not the higheſt? Will it not be as groſs a contradiction as any you ever heard, to talk of a ſubordinate ſupreme,—of one that is the higheſt, and yet has another infinitely above him? Luke i. 16, 17. ver. 35.

SERM. 45. Could the Holy Spirit find no words when he was ſpeaking of a creature, but ſuch as ſo confound our imaginations both of him and of the great God, that we cannot diſtinguiſh one from another? The ſenſe of the word *Moſt High*, in the Old Teſtament, is ſo very plain, that we are in no temptation to fix it upon any but One: and it is the way to make us think the Goſpel is *the ſnare that ſhall come upon all the earth*, if it has not ſet the ſame bounds to the Divine nature that the law did to the ark. But, to return to the 40th of Iſaiah.

The paſſage I have already given you refers to the coming of Chriſt, the entrance upon his own miniſtry. From that the Prophet goes on to the work of the Apoſtles, and thoſe that ſhould ſucIſaiah xl. ver. 9. ceed them in the preaching of the Goſpel: *O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid.* What is it they are to tell with ſo much courage and diffuſion? *Say to the cities of Judah, Behold your* GOD! This is the third time we have the expreſſion: He that comforted Jeruſalem is *your God*, he whom John the Baptiſt prepared the way for, is *our God*, and he is mentioned to the cities of Judah as *their God.* To them firſt, *God having raiſed up his Son Jeſus, ſent him to bleſs them: They were the children of the Prophets, and of the covenant made with Abraham;* and he is called *their God.*

From them this word ſounded abroad to the ver. 10. ends of the earth, that this *Lord God will come with a ſtrong hand, his arm ſhall rule for him: behold, his reward is with him, and his work before him.* And leſt any one ſhould think that the Prophet had got his thoughts above a Redeemer, when he uſes theſe expreſſions, he does, without any pauſe, deſcend into his more familiar character, ver. 11. that *he ſhall feed his flock like a ſhepherd, and gather*

ther the lambs with his arm, and carry them in his bosom, and gently lead those that are with young. SERM. 45.

Shall we lose a Saviour out of this verse, rather than admit him into the other? Will any deny him to be our Shepherd, that he may not be owned as our God? Is it not more desirable to keep what God has joined together? Are we offended that He who gathers the lambs with his arm, should have an arm to rule for him? Shall we take pains to contract his majesty for the sake of his love, and argue, that because he is a Shepherd, he cannot be a God?—What a wilful thing is unbelief!

It is the same Person whom the Prophet goes on to speak of, that *he has measured the waters in the hollow of his hand, and meted out the heaven with a span, comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance. It is He who sits upon the circle of the earth, and the inhabitants thereof are as grashoppers; that stretches out the heavens as a curtain, and spreads them out as a tent to dwell in.* Can these words, *It is* HE, be understood of any but Him whom he had spoken of before? Nay, let me add what the Prophet does in the next words, and which you may refer to the enemies of his doctrine and Divinity, *They shall not be planted, they shall not be sown, yea, their stock shall not take root in the earth, and* HE *shall blow upon them.* And, ver. 12. 22. ver. 24.

Lest any should rush in upon the argument with the foolish talk, That he is a God by the donation and grant of One that was above him, he confounds the vain thought with this question, *To whom will ye liken me, or shall I be equal, saith the Holy One?* When he had spoken of him as a preacher of righteousness, as coming into the deserts of Judah, and there called him the Lord *our God;* when he had considered him as declared in the ministry of the Apostles, as one presented to the cities of Judah, ver. 25.

SERM. 45. under the title of *their God;* when he proclaimed him as the Lord of Providence, coming with his ſtrong hand,—he ſpeaks of him as the great Creator:

ver. 26. *Lift up your eyes on high, and behold who has created theſe things, and brings out their hoſt by number;* HE *calls them all by names, by the greatneſs of his might, for that* HE *is ſtrong in power; not one fails.* This is the very thing that the Pſalmiſt enters a-

Pſ. cxlvii. 4. mong the perfections of God, that *he tells the number of the ſtars, and calls them all by their names.* And upon the whole, the Prophet makes this ap-

Iſaiah xl. ver. 27. plication, *Why ſayeſt thou, O Jacob, and ſpeakeſt O Iſrael, My way is hid from the Lord, and my judgment paſſed over from my God?*

Can this be called a tranſition to any other than he had been ſpeaking of quite through the chapter? No, ſurely. With what does he encourage their faith in a Redeemer, but with the ſame argument that the Apoſtle uſes many ages after, *viz.* that our faith is *ſtrong in the Lord, and in the power of his*

ver. 28. *might?—Haſt thou not known, haſt thou not heard, that the everlaſting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no ſearching of his underſtanding.* Now, lay all theſe things together; ſee whether the expoſition is forced; and judge upon the whole, with what truth we are told, that Chriſt is called God only by a grant and participation from another; that we muſt not look upon him as the Supreme: that is, in one word, we are no better than heathens, who do ſervice to them that *by nature are no gods.* They may be called gods, as he is, and that is all. It will be ſaid, that they have no pre-eminence conferred upon them; but, conſider their crime is not miſtaking the deputed deity, but ſuppoſing there is any at all: for, if he whom either we or they do worſhip is not a God by nature, the religion that is paid to him is idolatry.

From

From this ſcripture that gives you an account of our Lord's omnipotence in the Old Teſtament, I will lead you to another in the New: *I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.* The argument why the title of Almighty ſhould not be underſtood of the Son in this verſe, is becauſe it is joined to thoſe characters that plainly belong to the Father in the fourth: *Grace be to you, and peace, from Him who was, and who is, and who is to come, and from Jeſus who is the faithful witneſs.* But I cannot think this a fair concluſion, becauſe the ſame title is undeniably given to the Son in the eleventh verſe, which has a nearer ſituation to the fifth than the fourth has. SERM. 45. Rev. i. 8.

The Apoſtle ſaith, *He heard behind him a great noiſe as of a trumpet, ſaying, I am Alpha and Omega, the firſt and the laſt.* Can we think he ſpeaks of the Father as the Moſt High God, under ſuch a deſcription as would afterwards be claimed by a creature? If one, who is not God, ſaith of himſelf, *I am Alpha and Omega, the firſt and the laſt, the beginning and the ending*, then theſe words which are ſuppoſed to be the diſtinction of the Deity do not anſwer the end.

Chriſt is uſually ſpoken of throughout the whole book; it is *his Revelation* that he gave to his ſervant John. The Father is never brought in as ſpeaking; our Lord claims it to himſelf, *He that teſtifies theſe things, ſaith, Behold I come quickly.* And who was this? you will find, firſt, by what he ſaith of himſelf, ver. 17. *I am Alpha and Omega, the beginning and the ending, the firſt and the laſt.* And then, by the reply the church makes to him, *Amen, even ſo come Lord Jeſus.* This book repreſents his government in the world, and therefore we muſt not dare to exclude him from thoſe praiſes: *We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt* ch. xxii. 20.

SERM. 45. *hast taken to thee thy great power, and reigned.* Nor are these titles to be separated, *Great and marvellous are thy works, Lord God Almighty, just and true are all thy ways, thou King of saints.* The voices of the multitude in the heaven, and the mighty thunderings are directed to him under this name, *The Lord God omnipotent reigneth.*

Feb. 14. 1719-20.

SERMON XLVI.

4. WE all along read of the great God, that his *truth* endures for ever: *He is not a man that he should lie, nor the son of man that he should repent. The Strength of Israel will not lie or repent, for he is not a man that he should repent.* I need not lead you into a great number of Scriptures that give a testimony to this perfection in the Supreme Nature. Both the Old and New Testament are crowded with them; he that runs may read. What I shall fix upon, under this head, you will have in these two particulars: 1st, That eternal truth conveys to us the notion that we ought to entertain of God; it is thus we are to think of him: and, 2dly, That this attribute, with equal fulness of words, with the same undistinguished phrase, comes in among the characters of Christ Jesus: *In his majesty he rides prosperously, because of truth; he loves righteousness, and hates wickedness. His mouth shall speak truth; wickedness is an abomination to his lips; all the words of his mouth are in righteousness.*

Num. xxiii. 19. 1 Sam. xv. 29. Ps. xlv. 4. 7. Prov. viii. 7, 8.

The

The former of these is what the enemies of our Lord do rather choose to stick at than the latter; and give their argument this turn, That it is possible a person may have all that is affirmed of Christ as to his truth and integrity, and yet be no more than a creature. They that are with him in heaven, are *true and faithful*, and this title ought to comprehend all the churches upon earth. It is the imperfection and scandal of our societies, that men *speak lies in hypocrisy;* and it will be a happy, though a very severe reformation, when *the remnant of Israel shall not do iniquity, nor tell lies, nor suffer a deceitful tongue to be found in their mouths.* Whether such a purifying of the sons of Levi happens in our day or no, yet we hope our next look, and our next remove, will be to a place where *nothing enters that defiles or works abomination, or loves and makes a lie.* All the armies that follow the Lamb, *are called, and faithful, and chosen.* The hundred forty and four thousand that attend him upon Mount Sion, are not only distinguished by his Father's name in their foreheads, but by something that lies more within, *They are without guile before the throne of God.* SERM. 46. Rev. xxi. 27. —xiv. 5.

Thus much then we must own, that the mere character of truth is so far from being peculiar to God, that it ought to belong to every creature, and will be found in the general assembly and church of the First-born, whose names are written in heaven. But I do not see how that is any defence against the argument I am upon; for though truth is one of the communicable perfections, and what God imparts among the works of his own hands, yet it is plain, with an evidence above that of the sun at noon-day, that under this head he speaks of himself. And therefore if the word can signify no more than what may be affirmed of a creature, it is wrong placed among the names of the Deity.

To

SERM. 46. To what purpose does Moses leave the Jews a song for their anniversary devotion, in which he introduces the titles of his God with great solemnity? *Give ear, O heavens, and I will speak, and hear, O earth, the words of my mouth; because I will publish the name of the Lord; ascribe ye greatness to our God.* Would not any one expect, after such an alarm to heaven and earth, that what he calls *the name of the Lord* is to be understood of something above all the shares that man can have in it? and yet he saith no more than what may be affirmed of every saint in heaven, according to the methods of interpretation that are used when any thing is said of Christ: *He is the Rock, and his work is perfect, for all his ways are judgment; a God of truth, and without iniquity, just and right is he.* It is evident that the character of truth, in which he ascribes greatness to the Lord, must be numbered among the perfections of the Divine Nature.

Deut. xxxii. 3.

—ver. 4.

Jer. x. 10. We read of him elsewhere, that he is *the true God, and the everlasting King.* Nebuchadnezzar, when he issued his proclamation, that all nations should honour the King of heaven, gives this reason for it, because *all his works are truth, and his ways judgment.* Thus was he adored in the faith of his people. Abraham therefore believed, but it was *before Him who quickens the dead, and calls the things that are not, as though they were;* and *against hope, he believed in hope*, judging Him *faithful who had promised.* This was *giving glory to God*, which is a name that the action could never bear, if it did not signify a dependence upon him for that which no other has, and a confidence in him that we dare not place upon the best and highest of all creatures.

Dan. iv. 37.

Rom. iv. 17, 18, 19, 20.

Now it is thus that the Scripture has spoken of Christ Jesus, and left us no directions to read his character with a drawback. I need not be afraid to say the same things of him that I do of the Father,

ther, when the Holy Spirit has done so before me. SERM. 46.
If I find the names given with an equality, I must endeavour to preserve it, however inconceivable it may be to a corrupt and a contracted mind. Thus,

When Christ tells us, he is *the way, the truth,* Joh. xiv. 6.
and the life, I cannot but imagine, though in those words he declares himself to be a Mediator, yet there is something in them that carries our thoughts a great deal farther. He is the way, because *no man comes to the Father but by him;* that name plainly signifies his office. But how is he the *truth?* Not merely as *grace and truth came by him;* not because he published it to the world, for then all faithful ministers may be called the truth. Certainly, as calling ourselves the truth and the life, because we make a declaration of both, would be too much for us; so such an interpretation of the words is too little for him.

If he is not equal to the Father, would it not have been better, more modest in him, and more secure for his people, had he not used a word with so much freedom, by which the great God has so often revealed himself? Is it not an unhappy snare to his disciples, and all the ages of his people, to tell them, that as *they believe in God,* he would Joh. xiv. 1.
have them also *believe in him;* and immediately after such an exhortation, speak of himself as the Scripture has always spoken of God? As he had claimed an equal faith, he lays hold on an equal title. The distinction that we make in the sense of these expressions can never be safe, unless we had an easy direction to it in the words themselves.

How well did he keep his distance in that prayer, *Father, let this cup pass from me, yet not as I will, but as thou wilt.* Any one may see that he is there to be considered as an inferior to the Father; and what a small matter in other places would have prevented any person's saying that they are equal! Could he not have hinted to his disciples, that he

SERM. 46. called for no more than a subordinate faith to a subordinate God? that though he bid them believe in him as they believed in God, yet he meant it only in a lower way? and though he is *the truth and the life*, yet he is not the fountain of life?

Did not he know how mankind are apt to worship and glorify the creature as they do the Creator? and is it likely he would have given the directions so loose and unguarded as he has done, and instead of opening the difference between himself and the Most High, leave the matter more entangled and obscure? *If ye had known me*, saith he, *ye should have known my Father also, and henceforth ye have both known him and seen him. He that has seen me has seen the Father; I am in the Father, and the Father in me.* Who could imagine that the Scripture had the least design to encourage the thoughts of a distinction in nature between the Father and the Son, when every divine title is given to them in common?

Joh. xiv. 7. 9, 10.

What! have we never a peculiar name for our God in all his Book? Has he no words that belong to himself? Is there an infinite difference between Him and the Mediator with respect to his being and perfection, and has the Holy Spirit found out no expressions to shew it? It is his work to *glorify Christ*, and how does he do it, but in the way that our Lord has informed us of? *He shall take of mine and shew it unto you.* What is that? *All that the Father has are mine, therefore*, with reference to that fulness of the Deity, *I said, He shall take of mine and shew it unto you.*

Joh. xvi. 14, 15.

I can easily accommodate that title to Christ in his lower nature, that he is *the faithful witness*; but methinks it sounds a great deal more in other places. *These things saith he that is holy, and he that is true, he that has the key of David, who opens and none can shut, and shuts when none can open.* So again, *These things saith the Amen, the faithful and*

Rev. i. 5. ch. iii. 7. ver. 14.

and true Witneſs. Can we go any higher in ſpeaking of Him whoſe *mercy is above the heavens and whoſe truth reaches to the clouds?* SERM. 46. Pſ. xxxvi. 5.

When we ſay, *Who is a ſtrong Lord like unto thee, or to thy faithfulneſs round about thee?* would not any one think it was an adoration; that it could not be given to a creature without falſehood and blaſphemy? And yet this is the ſong of the Lamb, *Juſt and true are all thy ways, thou King of ſaints.* He that ſits upon the white horſe is called *Faithful and True; in righteouſneſs does he judge and make war.* Who is this? *He is clothed with a veſture dipped in blood, and his name is called The Word of God.* We read of a ſalvation *in Chriſt Jeſus*, and then it is added, *If we deny him, he will alſo deny us; he abides faithful, he cannot deny himſelf.* It is juſt the ſame that is ſaid of God, that *he cannot lie.* —lxxxix 8. Rev. xv. 3. —xix. 11. 13. 2 Tim. ii. 13. Tit. i. 2.

The religion of the Heathen taught the doctrine of a ſupreme and ſubordinate God better than ours does. The titles they gave, the devotions they offered, were plainly diſtinguiſhed. They ſpake one way of Him whom they reckoned to be *Pater hominumque deûmque*, Father of men and of gods, and with more diminution of their inferior deities. But our Bible is a mere heap of confuſion according to the Arian argument. We have an account of the ſupreme God, who, they ſay, is no other than the perſon of the Father: We are alſo led to conſider the Son as infinitely below him, and yet there is not one title, attribute, or glory, mentioned of the former, but what is equally given to the latter. Were ever people ſo unhappy as Chriſtians are? we muſt make a diſtinction, and yet the book we go by has not taught us how to expreſs it. Thus, *The Son of God has come, and has given us an underſtanding that we may know Him that is true:* Yet he ſaith the ſame of himſelf that he does of the Father; for *we are in him that is true, even* 1 Joh. v. 20.

SERM. 46. *even in his Son Jesus Christ;—this is the true God, and this is eternal life.*

5. Holiness and goodness are other attributes of the Divine Nature, and proper characters under which we are to conceive of a God. The objection that this is liable to, is the same with what we have cleared off under the former head; the same answer will do, That though these are qualifications found among creatures, yet there is a sense that limits them to the Divine Nature.

The great God is so holy and good as no other
1 Sam. ii. 2. being ever was, or ever will be. *There is none holy as the Lord, for there is none besides thee.* He delighted in that name, *The Holy One of Israel. Thou*
Ps. xxii. 3. *art holy*, saith Christ himself, *O thou that inhabitest the praises of Israel.* In the days of his flesh he
Mat. xix. renounced this title as a man, *Why callest thou me*
17. *good? there is none good but one, that is God.* Certainly there was no harm in calling him *good master;* it is a name that we may use lawfully to any serious person, especially one who teaches the way of God in truth: but our Lord would tell the young man, that goodness was a divine attribute, and is among the titles that belong to God.

Now examine whether the Scripture has set any bounds to this in the account that we have of Christ Jesus. It is a doctrine that the devils owned: *I know thee who thou art, the Holy One of God.* This is above the scorn of a prophane wit; for as the Apostle says, *If thou believest there is one God, thou dost well; the devils also believe and tremble.*
Luke i. 35. But besides, it is what the Angel said, *That holy thing that shall be born of thee shall be called the Son of God.* This is more than could be said of John the Baptist, though he was to be *filled with the Holy Ghost from his mother's womb.* But antecedent to Christ's sanctification as a man, he is called the *holy thing*, because the Holy Ghost would overshadow his mother, and the power of the high-

est

eſt come upon her, which are words that confound us; they ſtrike our minds with an awe, for they are all the deſcription we ſhall ever have of a thing we ſhall never know. Thus do they ſpeak of him: *Againſt thy holy child Jeſus have they taken counſel*, and, *Let ſigns and wonders be done in the name of thy holy child Jeſus.* SERM. 46. Acts iv. 27. 30.

Certainly this account ſignifies a great deal more than the purity of the human nature; for it was not *that* that the people of Iſrael appeared againſt, but his pretenſions to the Divine. It was not *that* in the name of which he deſired ſigns and wonders to be wrought. Ananias tells Saul, *The God of our fathers has choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt One, and hear the voice of his mouth.* It is the ſame title that Peter had uſed before to the Jews: *Ye denied the Holy One, and the Juſt, and deſired a murderer to be granted to you.* You may indeed pull down theſe majeſtic names, and make them ſignify no more than they would have done, had they been given to a creature: But will not a common reader be amazed when you tell him, that the Holy Spirit who *ſpeaks* here as he uſed to do of a God, does not *mean* one? — xxii. 14. ch. iii. 14.

Let us enquire into the adorations of heaven: *Behold, there was a throne ſet in heaven, and one ſat on the throne; he that ſat was to look upon like a jaſper, and a ſardine ſtone.* Let any one now tell me, whether it is moſt proper to underſtand this of a God manifeſt in the fleſh, or of *the Father, whom no man has ſeen or can ſee?* You read afterwards of *four beaſts*, which might have been tranſlated more decently, as it is in the prophecy of Ezekiel, *four living creatures.* It is ſaid of them, that *they reſt not day nor night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; and they give thanks to Him who ſits on the throne, and lives for ever and ever, ſaying, Thou art* Rev. iv. 2, 3. ver. 8, 9, 10, 11.

SERM. 46. *art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.*

Is there any thing in this, which the Scripture has not in other places given to Jeſus Chriſt? We often read of him, that *he was, he is, and he is to come;* and though ſome will tell us, that it is too much to call him Lord God Almighty, yet Thomas could ſay, *My Lord, and my God.* And we know, that *he ſits upon the throne, and makes all things new.* And he has created all things: *By him were all things created, that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, dominions, principalities or powers; all things are created by him, and for him; and he is before all things, and by him all things conſiſt.* And,

Rev. xxi. 5. Col. i. 16, 17.

Whether we have any ground to ſay, that the Angels give him the repeated adorations of *Holy, holy, holy*, let us enquire into the Scriptures. The moſt remarkable place where we meet with that abounding manner of praiſe, cannot be underſtood of any other beſides him. It is, Iſa. vi. 1. *The Lord ſat upon a throne high and lifted up, and his train filled the temple: Above it ſtood the Seraphims, and one cried unto another, ſaying, Holy, holy, holy, is the Lord of Hoſts, the whole earth is full of his glory.* His train filling the temple, and the whole earth being full of his glory, are plain intimations to whom theſe titles belong. When the Prophet ſaw *the King, the Lord of Hoſts*, we think it moſt likely that he meant that King who ſhould be born to David; nor was the retinue and pomp with which he appeared too much for the Meſſiah, for *he* had Angels always to attend him, both out of heaven and into it; both at his birth, when he took our nature on, and at his aſcenſion, when he took it up.

But we are not left to gueſs and ſuppoſe, and beg our way into an interpretation. The Holy Ghoſt

Ghoſt himſelf is our expoſitor; the Evangeliſt John tells us, *Theſe things ſaid Eſaias when he ſaw his glory and ſpake of him.* Saw whoſe glory? His whom the Phariſees would not confeſs though they did believe him, *leſt they ſhould be put out of the ſynagogue.* Excommunication was to them more dreadful than infidelity. Was it the Father whom they were thus afraid of owning? No certainly, every one knows who it is they would not confeſs, and this is the very Perſon whom Eſaias ſpake of; and at the time he did it, he *ſaw his glory;* the Angels appeared to be employed in ſuch a manner as they never uſed to any but the great God, crying, *Holy, holy, holy.* SERM. 46. John xii. 41.

Cannot they worſhip a God either in earth or in heaven with titles that are incommunicable? It was a crime in Lucifer to ſet his throne as the throne of God, and to be *like the Moſt High:* and will our bleſſed Saviour ſuffer his people to approach him as if he thought it no robbery to be equal with God, when it certainly muſt be the vileſt of all robberies? Are we by the direction of the Scripture to ſpeak to him in ſuch a manner, that we cannot poſſibly outdo it or go beyond it in our applications to the Father? Has he not only the ſame titles, but the ſame repetitions of them? How proper would it have been for him to check the Angels as he did the young man in the Goſpel, 'Why call ye me *holy*, there is none 'holy as the Lord, for there is none beſides him? 'Do not confound your reſpect to me with the 'language of that religion that is only owing to 'him.' Had any ſuch caution as this been revealed, it might have inſtructed two worlds at once. But let Angels and men go on in their old way, *honouring the Son even as they honour the Father;* and though ſome among us call it idolatry, as indeed it is, if he is a creature, yet we ſee it

obtains

SERM. 46. obtains in the temple above, which has *no fellowſhip with idols.*

Some vain men give us diſtinctions that ſhew the authors to be *puffed up in their fleſhly minds, and intruding into things which they have not ſeen.* We know no more of heaven than what is told us in the Bible, and that has made no difference between the praiſes, the bleſſing, the power and glory that are given to Him that ſits upon the throne, and to the Lamb for ever. And *who is this that darkens counſel by words without knowledge?* from whence are people inſtructed to tell us, that theſe adorations are *chiefly* given to Him that ſits on the throne, and only in *a lower degree* to the Lamb? Thoſe perſons know nothing what worſhip means, who ſuppoſe it is to be directed in different degrees to different objects.

We are to worſhip none but God, nor is any part of our homage to be withheld from him, as a ſort of ſecond ſervice to another. You muſt *love the Lord your God with all your hearts, with all your minds, with all your ſtrength, and with all your ſoul,* not merely with the chief of theſe powers and affections; *and him only ſhould you ſerve.* The love we have for men and Angels, and the worſhip we are ſaid to pay them, is not of the ſame kind with that we give to God, nor has it the leaſt degree of religious adoration in it. Our worſhip, taking it for an act of devotion, is not given to the higheſt Angel, nay, not to the Son himſelf in our nature, but merely as he is God; and therefore this diſtinction teaches to talk about worſhip in the way that the Scripture abominates.

I have again exceeded my own deſign by an enlargement that ſwells and grows upon me. I had thought to have gone through the other characters that belong to the Divine Nature, but that I could not without ſliding faſter over theſe things than is agreeable to the importance of the ſubject. And

I hope none will think diſcourſes of Chriſt Jeſus too long. This doctrine being the riches of heaven, what Angels deſire to look into, may juſtly be the perfume of our aſſemblies on earth, for *his name is as ointment poured forth.* SERM. 46.

SERMON XLVII.

Feb. 28. 1719-20.

6. ANOTHER glory of the Divine Nature, and under which we are taught to conceive of God, is the *eternity* of his being. *He is the King eternal, immortal, inviſible; he only has immortality.* It is in vain for any to ſhun the argument, by telling us, that the terms of everlaſting, and being for ever, and ſeveral others of the like ſound, are often to be taken in a limited ſenſe. Thus the covenant of God with the Jews is ſaid to be *for ever;* their poſſeſſion of Canaan, their ceremonial worſhip, are mentioned under theſe majeſtic words; and yet we know that the former is diſſolved by the wrath of Providence, and the latter by the light of the Goſpel. This is all true, but not to the purpoſe of thoſe that urge it; for the queſtion is not, whether ſome things that are called eternal were not at laſt to periſh, but whether or no there is not ſuch a meaning in thoſe titles as can be applied to none but the Moſt High God. 1 Tim. i. 17. — vi. 16.

You know we always diſtinguiſh between a twofold eternity; by one we mean that which had no beginning, by the other that which has no end. The title in the latter ſenſe is given to a vaſt mul-

SERM. 47. titude of perſons and things. Angels and the ſouls of men are created for an unchangeable duration. We alſo read of an *everlaſting righteouſneſs*, becauſe it ſhall be ever pleaded in heaven, and *an everlaſting covenant* which ſhall maintain its character and virtue when the viſible creation is all gone. Under this head we may bring in the *eternal life*, that contains and ſupplies the happineſs of God's people; and that houſe not made with
2 Cor. v. 1. hands is *eternal in the heavens*, where they are to
1 Theſſ. iv. 17. enjoy it, and ſhall be *ever with the Lord.* Nay it is as true, that the torment of thoſe who ſhall be condemned is *for ever and ever*, the wicked are to
Mat. xxv. 46. go into *everlaſting puniſhment;* as they dwell with
Iſa. xxxiii. 14. devouring fire, ſo it is with *everlaſting burnings.* Theſe and ſeveral other particulars are diſtinguiſhed in the Scriptures from the viſible world, for
2 Cor. iv. 18. *the things that are ſeen are temporal, but the things that are not ſeen are eternal.*

But none of theſe are comprehended in the full and proper ſenſe of the word eternity; that is, though they are to have no end, yet every one of them had a beginning: Once they were not, and it is by the appointment of another that they both are and ſhall be.

This complete eternity, as we may call it, is peculiar to God, and we ſpeak both *of* him and *to* him in thoſe terms that can be uſed of no creature,
Pſal. xc. 2. when we ſay, *From everlaſting to everlaſting thou art God.* That which always had an exiſtence can be no other than the Supreme Being. Both the light of nature, and the revelation of Scripture,
Iſa. xliii. 10. gives us this as an unconteſtible truth: *That ye may know and believe me, and underſtand that I am He; before me there was no God formed, neither ſhall there be after me; I, even I am the Lord, and beſides me there is no Saviour.* So again, upon this
—— xlvi. 9, 10. head he expoſes the folly of idolaters: *Remember the former things of old, for I am God, and there is none*

none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Here he proclaims an existence which was alone with himself, and he mentions *that* as the foundation of his independent counsels. SERM. 47.

It would be a fraudulent usage of this, and the like places, to assault them in the way that is taken with several others, and tell us, that these words *in the beginning* do not signify any thing that had no beginning; for either the Holy Ghost has in such phrases given us the eternity of God, or he has not mentioned it at all, and so has left us nothing about that which is the first principle in nature. When we read of an *eternal purpose*, that he had in himself before the world was, it is not to be debased and plundered; we are to look upon it as a resolution taken, not only before our world was made, but laid in the mind of Him who had all being within himself.

Here let us enquire whether this is not a glory that the Holy Scripture has given to Christ Jesus in language that is easy enough to be understood. We read of Melchisedec, as a type of him, that he had *neither beginning of days nor end of life; but made like the Son of God, abides a priest continually.* What the Bible tells us of the Son's eternity is liable to no other objection than may as well be brought against the Father's. Does not the Psalmist write of the Most High God? does he not declare the name of the Lord, of JEHOVAH, *when the people are gathered together, and the kingdoms, to serve the Lord?* He says, *O my God, thy years are throughout all generations; of old thou hast laid the foundations of the earth, and the heavens are the work of thine hands: they shall perish, but thou shalt endure; yea all of them shall wax old as a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy* Heb. vii. 3. Psal. cii. 22.—27.

SERM. 47. Heb. i. 10, 11, 12. *thy years have no end.* This is with very little alteration of the words applied to Chriſt: *Thou, Lord, in the beginning haſt laid the foundations of the earth, and the heavens are the work of thine hands; they ſhall periſh, but thou remaineſt; and they ſhall all wax old as does a garment, and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.*

John i. 1, 2. We read that *in the beginning was the Word, and the Word was with God, and the Word was God: The ſame was in the beginning with God.* The Socinian interpretation of that paſſage was this, that in the beginning of the Goſpel Jeſus Chriſt was, he was then with God, *i. e.* employed by him; and he was God by donation and appointment to the office of Mediator. They believed no more of him than the perſons did who crucified him, that Acts ii. 22. *he was a man approved of God by miracles, wonders, and ſigns, which God did by him in the midſt of the Jews, as they themſelves alſo knew.*

But though the word of the Lord is for ever, yet errors grow old, and the opinions of men who have riſen up againſt divine revelation change and vary with the humours of ages. This expoſition is now as much decried by thoſe who will not allow the Divinity of Chriſt, as it is by thoſe that maintain it; and ſo it will fare with *their* opinion; as much as it is now in vogue, with a few years, gray hairs will appear here and there upon it. It will be no longer admired than whilſt it is a *new ſcheme;* and as time itſelf ſhall eat out that character, ſo *that which decays and grows old is ready to vaniſh away.* Whilſt the truth of God is ſtill the ſame; like a rock in the ſea, though it is daſhed with waves of all ſorts, and bruſhed with winds from all quarters, yet it remains unmoved. The oppoſition that is made to it varies juſt as

Satan finds it needful to change hands, but the doctrine itself is still the same that it ever was, and ever will be. SERM. 47.

We have no other term of communion or ground of Christian concord than every generation of God's people had before us. This was the only *unity of the Spirit*, and the only *bond of peace* seventeen hundred years ago: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; for the Life was manifest, and we have seen it and bear witness, and shew unto you* that *eternal Life, which was with the Father, and was manifested to us.* What he calls eternal Life, is to be understood of a Person, and not of a thing; of one who was *manifest*, whom they saw with their eyes, whom they looked upon, and their hands handled; which cannot without a violence upon language be applied to the future glory; because that is not seen, for it *does not appear what we shall be.* He here speaks of one who was born in time. *The Life*, as he saith, was manifest, and we have seen it, and bear witness; but then antecedent to such a discovery, this eternal Life was *with the Father.* As in his Gospel he called him *the Word*, so here he calls him *the Life;* and upon the preaching of this doctrine were all their societies founded; as he goes on to tell them, *that which we have seen and heard, declare we unto you, that ye also may have fellowship with us.* A fellowship without such a declaration is what the beloved disciple knew nothing of; and the reason is plain, because it was *a fellowship with the Father and with his Son Jesus Christ.* And it is only *if we walk in the light as he is in the light, that we can have fellowship with one another.* 1 John i. 1, 2, 3. ver. 7.

The objection that is brought against this testimony is like a sword in a madman's hand, that cuts

SERM. 47. cuts his own flesh; it strikes as much at the error they maintain, as it does at the truth they oppose. We are told that these words, *In the beginning was the Word*, do not prove the eternity of a person any more than the first verse in Genesis proves the eternity of the creation, when it is said, *In the beginning God created the heaven and the earth*, and that the expression in both places must take its sense and force from the things that are spoken of. In the one Moses gives us an account of the world, in the other the Evangelist writes of the Gospel.

This may be pleaded by a Socinian, but it comes ill from the mouth of an Arian; for these do own that the Son of God had an existence before all worlds, and they bring this very scripture to prove it. Now if the words do refer to a being that he had before his incarnation, they may with as much propriety signify the same that they do when applied to a God; and if his being with God may be understood of a Person that is limited and derived, I cannot see why an Atheist may not take the same liberty with the phrase when it is spoken of the Father, that others do when it gives us an account of the Son; for we are expressly told, that *all things were made by him, and without him was not any thing made that was made; in him was life, and the life was the light of men.*

Heb. xiii. 8. Consider what the Apostle tells us, *Jesus Christ is the same yesterday, to-day, and for ever.* Com-

Jam. i. 17. pare this with what we are told of *the Father of lights, that with him there is no variableness, nor shadow of turning.* We are directed to be as clear and fixed as possible in this article by the following words: *Be not carried about with divers and strange doctrines.* It is the same expression that another writer uses, when he describes those who are departed from the faith, they are *clouds without water, carried about of winds.* These doctrines that are *divers* from one another, and *strange* to the

the people of God, we are to keep our ground against; and you will judge what they are by their opposition to that great truth he had laid down before. *Jesus Christ is the same yesterday, to-day, and for ever.* If this is applied to the human nature the proposition is false, for that submitted to great variations, he was dead and is alive; and if you refer it to his mediation, that also is not unchangeable; for there is a time when the Son himself shall be subject, *i. e.* declared in a most public manner to be so, and shall then *give up the kingdom to the Father, that God may be all, and in all.* SERM. 47.

The kingdom that the Apostle there speaks of cannot be the same with what the Angel mentions to the Virgin Mary, *He shall rule over the house of Jacob for ever and ever, and of his kingdom there shall be no end.* In one place the kingdom is to be given up, and in the other, there is to be no end of the kingdom; with respect to the former, Jesus is *not* the same yesterday, to-day, and for ever; and therefore if we are not to conceive of him in a character higher than his mediation, these scriptures cannot be owned with truth; for to say that his being the same for ever, may signify that he continues for ever some way or other, is trifling both with words and things; or to say, that *for ever* signifies a long time, to the end of the visible creation, is such an insult both upon language and the mystery it belongs to, as proclaims a man to be void of fear:—such foolish and unlearned questions only gender strifes. Suppose I should say of the Father of lights, who is without any variableness or shadow of turning, that he is the same yesterday, to-day, and for ever, would not all mankind take the terms to be equivalent? or can any exceptions be made to the latter, that would not have the same force against the former? Luke i. 33.

When

SERM. 47. When an author tells us, as he that writes againſt M. Troſſé's arguments does, that Chriſt cannot be unchangeable, becauſe he was born, he died, he roſe again, and went to heaven, does not ſuch a one virtually ſay, this ſcripture is to be razed out. May we not plead as much againſt his being the ſame for ever, as againſt his being without any variableneſs? Indeed if there was any pretence for uſing this text as they do *that* 1 John v. 7. it would have diverted the diſpute, and then we muſt not have argued about the *meaning*, but the *authority* of a ſingle verſe; not what it ſaid, but whence it came; juſt as a man who cannot anſwer the charge of an indictment, demurs to the juriſdiction of the court. This confronting of copies is much eaſier work than anſwering of reaſons; but here is a text in full force, we find it in a chapter that is ungarbled, and what ſhall we do with that?

Nay, to this I may add a multitude of other places. Thus Chriſt tells us himſelf under the title of Wiſdom, that *the Lord poſſeſſed him in the beginning of his ways, before his works of old; he was ſet up from everlaſting, or ever the earth was; when there was no depth, he was brought forth.* I am ſenſible that theſe expreſſions of *being ſet up*, and *brought forth*, will be catched at as an abatement to the truth that I am contending for; but I will leave you to conſider what the criticiſm would end in, if it was applied to another text that I have already given you, which certainly ſtands for a declaration of God's eternity. That, Iſa. xliii. *Before me there was no God formed, neither ſhall there be after me.* Suppoſe we ſhould uſe this phraſe, *the forming of a God*, as they do the other, I believe you would tremble at the groſs produce of ſuch an argument.

Prov. viii. 22, 23. 24.

Mic. v. 2. Again you read, *Out of Bethlehem Ephratah He ſhall come forth to me, that is to be a ruler in Iſrael.* This

This is eaſily to be underſtood of a natural birth, and a ſpiritual kingdom. But then it is ſaid of Him who is thus to be born, that *his goings forth have been of old from everlaſting.* Some late authors are impatient when we diſtinguiſh between two natures in the Perſon of Chriſt Jeſus, though you often read of him thus, in one and the ſame verſe. His *coming* out of Bethlehem cannot be that *going forth* that is mentioned afterwards; nor would a King that was then future, be ſaid to be *of old*, and from everlaſting. SERM. 47.

If it is objected that the word *from everlaſting* does not always ſignify a proper eternity, I believe it may be ſooner ſaid than proved: And till I meet with a paſſage in Scripture, where that which had a beginning is ſaid to be *from everlaſting*, I muſt take that opinion to be no more than the ſtorm of a terrible one, which, for all its ſound, is only a blaſt againſt a wall. I durſt no more ſet bounds to that expreſſion, *His goings forth have been from everlaſting*, than to the other, *From everlaſting to everlaſting thou art God.* I am not one of thoſe that pretend to *declare his generation.* The Spirit who *ſearches the deep things of God* has given us the titles of Father and Son in the ſame language; and I am ſure, that the ſpirits who tell us of a diſtinction between them, and will adjuſt the value of words, have made no ſuch ſearches as theſe are. Let us therefore ſpeak as thoſe who have received, *not the ſpirit of this world, but the Spirit which is of God, that we may know the things that are freely given to us of God.* 1 Cor. ii. 12.

7. The Great God takes pleaſure to be known as the chief Agent in all the works of nature and grace: *Of him, and through him; and to him, are all things; to whom be glory for ever, Amen.* Thus the harmonious inhabitants of heaven are ſinging to him, *Thou haſt created all things, and for thy pleaſure they are and were created:* And believers up- Rom. xi. 36. Rev. iv. 11.

SERM. 47. on earth can say, *Our God is the God of salvation:*
Ps. lxviii. 20. *In his hand are the deep places of the earth, the*
— xcv. 4, 5, 6, 7. *strength of the hills is his also: the sea is his, and he made it, and his hands have formed the dry land. O come, let us worship and bow down, and kneel before the Lord our Maker; for he is our God, and we are the people of his pasture, and the sheep of his hand.*

To suppose that the Most High made the Son to be an agent in the creation, and the Spirit to have the management of our redemption, and that the Divine Nature was not *immediately* employed in either, is a scheme that I shall take in pieces in the next discourse, and let you see that it is dishonourable to the Father, as well as to the Son and Spirit, and brings in the old Heathen notion of an inactive God, only frothed up with the nonsense of two omnipotent creatures. Such folly as this must never be charged upon the Holy Scriptures: it is indeed talking without book; I am sure, without *that Book*. At present I will confine myself to the point that I gave you in laying down the head, that it is the character of the Deity to be *chief Agent* both in nature and grace. God has always mentioned this as His peculiar: *The heavens are the work of his hands, the moon and the stars he has ordained.* We can go no higher in our no-
Heb. ii. 10. tions of him, than that it is He *for whom are all things, and by whom are all things.* They are *for him* as the great end, and *by him* as the chief cause. Now,
Col. i. 16. It is said of the Son, that *all things are created by him and for him.* What is the difference between these two texts? Why must *by him* in one place signify only an instrument, and in the other a Supreme Agent? and why must *for him* in one scripture declare a subordinate, and in the other an ultimate end? If God had designed this distinction for the use of his churches, he could easily have given

given it. I am ſure, they that talk againſt the uſe of human words in Divine things, are forced to contradict themſelves; for without the barbarous terms of a *ſubordinate Deity*, a derived, dependent, and *originated Godhead*, it is impoſſible to drive in their notion. There muſt be a great noiſe of axes and hammers in the building of their temple, much *lifting up* of thoſe *tools* that pollute God's altar. If theſe are not words that man's wiſdom teaches, I know not what is confounding us with *philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt.* SERM. 47. Col. ii. 8.

* Suppoſing we were to have a catechiſm in Scripture-language, which that party have ſo long demanded, what would they get by it? Is it not eaſy to drive them out of theſe beloved meaſures? As, for example, if the firſt queſtion is this, What is your opinion of the Great God? you cannot anſwer better, than that it is *He for whom are all things, and by whom are all things:* or, that *He has created all things, and for his pleaſure they are and were created.* If the next queſtion be, Who is that Jeſus *in whom we have redemption through his blood, the forgiveneſs of our ſins?* the Scripture has taught us to ſay, that *it is He by whom all things are created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers; all things are created by him and for him; and He is before all things, and by him all things conſiſt.* And does not ſuch a text teach us to anſwer the queſtion we find in another, *Haſt thou not known, haſt thou not heard, that the everlaſting God, the Creator of the ends of the earth, fainteth not, neither is weary? there is no ſearching of his underſtanding.*—If you ſhould aſk again, Who is our God? we cannot anſwer in better words, than that *our God is the God of ſalvation:* And if you follow this with another queſtion, — i. 16, 17. Iſa. xl. 28.

SERM. 47. queſtion, Who is that Jeſus whom we look to? we may ſay, *the author and finiſher of our faith*, or, *the author of eternal ſalvation to as many as obey him; neither is there ſalvation in any other.*

Is it by any human deciſion, or remote and uncertain conſequences,—do we depart from expreſs words of Scripture, when we ſay, that Chriſt is equal with God in the works of nature and grace? Say we theſe things as men, or ſaith the Goſpel the ſame alſo? What! ſhall a God be known to be the God of ſalvation, and ſhall a creature be
Heb. v. 9. *the author of that ſalvation?* ſhall they in heaven adore the great God for his having created all things, and ſhall the things they admire him for be the work of another? When will vain words have an end, or how long will they darken the counſels of God by words without knowledge!

If they tell us that God created theſe things, both in nature and in grace, *by Chriſt* as his inſtrument, why ſhould that inſtrument take to himſelf the glory of a chief Agent, and ſpeak of his own performance in royal language, in the ſame words that are uſed by the Supreme Efficient? *Shall the ax boaſt itſelf againſt him that hews therewith, or ſhall the ſaw magnify itſelf againſt him that ſhakes it?* Muſt there be any room for ſuch a complaint in the laying of our ſalvation? What care did our bleſſed Saviour take to talk like one who came down into a lower nature! When he ſpeaks as man, he tells us plainly, that *the Son can do nothing of himſelf, but what he ſees the Father do.*

And why ſhould not all the account we have of him be thus guarded? for, when he ſaith, *My Father works hitherto, and I work:* that *he gives eternal life*, though we know that eternal life is the gift of God: that he is *the Author of faith*, though faith is *the operation of God*: that he is
—— xii. 2. *the Finiſher of it*, though he *that has wrought us*
Phil. ii. 13. *for the ſelf-ſame thing is God*: that he *gives life*, *and*

and gives it more abundantly, though it is God who works in us both to will and to do:—how is it possible that these scriptures should be matched to one another, without supposing an equality between the Father and the Son? *There is one God and Father of all, who is above all, and through all, and in us all:* And yet Christ is *over all, God blessed for ever*, and *Christ lives in us.* Christ is in us as *our hope of glory.* SERM. 47. Eph. iv. 6. Gal. ii. 20.

We must deny these things to be peculiar to the Deity, though they are always represented so, if One, who by nature is no God, can be capable of doing them. There is no need to say with David, *Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works.* For here is one like to him, with a nature infinitely below him, and there are works like his works. The very greatest and best works that ever God has done, Creation, Providence, and Redemption, are ascribed to one who is not his equal. So that, though *God* does not give his glory to another, yet, according to the new scheme, *we* must give that glory to another. We are told of *the God of all grace, who has called us to his eternal glory by Christ Jesus*, that he will *make us perfect, stablish, strengthen, and settle us.* Now, this is no more than that *the grace of our Lord Jesus Christ should be with us*, for *he is of power to stablish us.* Ps. lxxxvi. 8. 1 Pet. v. 10. Rom. xvi. 24, 25.

8. The last thing that I shall observe in the character of a God is, that he has a right to the homage of all his creatures. All things are made *for him* that were made by him; and especially in that business that is called *Religion*, it is all directed to Him. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* The laws of devotion he has distributed among Angels and Saints. When these come into the same place, they shall with the greatest perfection of their natures be employed in the same work. And though Mat. iv. 10.

We

SERM. 47. we do not act as we shall do in heaven, yet we have but one object of our reverence and godly fear. There is none in heaven whom we have but him, and none upon earth whom we desire be-
Deut. vi 4. sides him. *Hear, O Israel,* saith he in the opening of his law, *the Lord our God is one Lord.* He puts this in the front of his commandments, *Thou shalt have no other gods before me: thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God.* Now,

The greater *that* deity is that we make to ourselves, the more it engages his jealousy. We cannot better account for it, to worship an Angel than an ox that eateth grass; but the former will be more resented by a jealous God, than the latter. And if the Son and Spirit are but creatures, our adoration of them is still more provoking to the Divine jealousy. The greater the rival is, the worse must our error be that makes him so.

But has the Most High God expressed himself with any fear, that we should exceed in our homage to the Son and Spirit? Are we so guarded, contracted, and held in, upon our devotions to them, as we are to the Angels? Have either of these Persons in the eternal Trinity said to any of us, *See thou do it not, but worship thou God?* No; we find that our blessed Saviour, who blamed the young man that knew not his Divinity for falling down before him, takes all the connected praises that are given him both in heaven and earth. He sits in the temple of God, and gives out himself to be God. And this would be as bad in him, if he was only a representative Deity, as it is in the man of sin, who calls himself a representative Saviour. He has set his throne as the Most High.

Sometimes you have Him that sits on the throne distinguished from the Lamb in title only, but not in praises: And lest you should think this argues two different natures, how often do you read in the

the ſame book, that there is *a Lamb in the* [illegible] *of the throne*, and that *he ſits down with the* [illegible] *ther upon his throne?* Surely thoſe people ..... will illuſtrate the mediation of our Lord, by Joſeph's miniſtry in Egypt, have forgot that though Pharaoh made a prodigious grant, yet he gave this cloſure to the whole, *In the throne I will be greater than thou.* But we have no ſuch ſaving as this in what is ſaid of Chriſt; ſo far from it, that *to the Son* the Father (not the Pſalmiſt, but the Father) ſaith, *Thy throne, O God, is for ever and ever.* Heb. i. 8.

His eſtabliſhment in the office of Meſſiah would never entitle him to any more than a ſubordinate glory. He is not to be worſhipped upon that account, if he had not a prior claim. But this is the mind of infinite wiſdom; ſuch things are done, that all men may honour the Son *as* they honour the Father. Nor could it be ſaid upon any other foundation than that of an equality, *He that honours not the Son, honours not the Father who has ſent him.* John v. 23.

SERMON XLVIII.

March 13. 1719-20.

[2.] HAVING in theſe particulars given you ſome account what the glory of our Redeemer is, I am in the next place to conſider the manner of his coming by it: And the words of my text tell us, that this is what he was RECEIVED into. You will ſoon apprehend that this expreſſion is to be opened with the ſame variety that we have

SERM. 48. have obſerved in the other. Our Saviour's being *received*, is as different as the *glory* that belongs to him. For if the word be applied to what he carries his human nature into, it muſt be underſtood of that which by no means can be ſaid of him either as Mediator, or as God over all bleſſed for ever. And yet as the text led us to conſider all his glory in the ſeveral parts of his character, ſo his being *received* into it may be diſtributed under the ſame heads; that is,

1. We ſhall enquire what this receiving into the glory conferred upon him as he is *man*, was.

2. How it belongs to him as *Mediator*.

3. In what ſenſe it may be ſaid of him, as he is *the mighty God, and the everlaſting Father*. As different as theſe names and titles are, the Scripture has concentred them all in Him. Nor can we loſe any of them without a waſte of that doctrine that has hitherto nouriſhed us up, and in which we ought to *abound with thankſgiving*. For though our great concern lies with him as Mediator, yet denying either of his natures is deſtroying the offices that he ſuſtains in them both.

1. When it is ſaid he is received into glory, if this is to be underſtood of the *human nature*, there are ſeveral things that may have their interpretation that way. 1ſt, We read that a cloud received him out of the Apoſtles ſight. 2dly, That Angels attended him all along, from his reſurrection to the place of his reward. 3dly, That he is fixed in Heaven, never to remove out of it, till he comes to judge the world, and fetch up the bodies of thoſe that ſleep in the duſt. 4thly, That the Father has pronounced the great ſentence of honour, and given him a name above every name. Theſe things relate to the manner of his being *received* in our nature, and therefore fall ſhort of that upon which he claims the adoration of his people; and in going over them, we may obſerve the hope that

is

is set before us; for in these respects he is *the first-fruits of them that sleep*, and a pattern to all his followers. The man Christ Jesus is thus exalted as *the first-born among many brethren:* they that serve him as God, are to follow him as he is man; and *where he is, there shall his servants be. He that raised up the Lord Jesus, shall raise up us also by Jesus.* SERM. 48. Rom. viii. 29. 2 Cor. iv. 14.

(1.) I begin with that which the Scripture has taken notice of, that a *cloud received him out* of the sight of those that were gazing after him. This being no more than a very general circumstance, I enter first upon that, before we come to the other things that were of greater importance to his glory.—Thus you read the grand event that closed up all his conversation with the disciples, *That it came to pass whilst he blessed them, he was parted from them, and carried up into heaven.* As in that blessing he opened heaven to *them*, so the same moment it was opened to *him.* Acts i. 9. Luke xxiv. 1.

The historian in another book speaks of *the day in which he was taken up*, and afterwards he describes the manner of it, that *when he had spoken these things, whilst they beheld, he was taken up, and a cloud received him out of their sight. They looked*, as it is added, *stedfastly towards heaven, as* he went up; partly to see him as long as they could, to follow the moving glory; and partly to give the world an account in what way he will come again, which, as the Angels who stood by them in shining garments reported, would be *in like manner as they had seen him go into heaven;* that is, in a visible way; *shall he come in clouds, and every eye shall see him.* Acts i. 2. 9, 10. Rev. i. 7.

And though this intimates his lower nature as a man, yet it is among those things that in other places give out the majesty of a God. Thus we read of him that he is *exceeding glorious;* and it appears in this, that *he makes the clouds his chariot,* Psal. civ. 2, 3.

SERM. 48. *and rides upon the wings of the wind.* And again,
Isa. lxiv. 1. the church prays, *O that thou wouldſt rend the heavens and come down!* Though theſe expreſſions ſignify the greatneſs of God, yet neither of them relate to a matter ſo important, as *that* upon which our Saviour was to be revealed; I mean, to judge
Pſ. xcvii. 2. the world: *Clouds and darkneſs are round about him, righteouſneſs and judgment are the habitation of his throne.*

The martyr Stephen had a ſample of this, when he ſaw the heavens opened. The way how that was done is no more to be explained than the viſion that he had within it, *Jeſus ſtanding at the right hand of God.* The opening of the heavens, the unfolding of thoſe *everlaſting doors*, is what we never ſaw; nor do I ſuppoſe that any of the croud about Stephen could be witneſſes to it. His eye was ſtrengthened to ſee that, becauſe afterwards it was to ſee no more in this world. However, this agrees to the accounts that we have of a Redeemer. Thus
Dan. vii. 13, 14. we read of his acceſſion to the reward: *I ſaw in the night-viſion one like the Son of man come with the clouds of heaven; and he came to the Ancient of days, and there was given him dominion and glory, and a kingdom, that all people, and nations, and languages, ſhould ſerve him.* This coming in the
Pſ. xviii. 11. clouds of heaven anſwers to what David ſaith, *He made darkneſs his ſecret place; his pavilion round about him were dark waters, and thick clouds of the ſkies.*

Thus will Chriſt be revealed as a judge; and
Mat. xvi. 27. Luke xxi. 26, 27. when he ſo comes, it is *in the glory of his Father. The powers of heaven ſhall be ſhaken, and then ſhall they ſee the Son of man coming with power and great glory.* The gates of that palace are to fly open,
1 Theſ. iv. 16. and *the Lord to deſcend with a ſhout.* He ſhall iſſue out of the cloud, juſt as he entered into it, with a joyful noiſe. In the creation God ſet the firma-
Gen. i. 7. ment in the midſt of the waters, and it *divided the waters*

waters that were above it from thoſe that were below it. This is repreſented as a body of prodigious firmneſs, as Elihu ſaith, *Haſt thou with him ſpread the ſky, which is ſtrong, and as a molten looking glaſs? i. e.* as a piece of ſhining glaſs, able to let the light through, and to keep the water in. Now *this* gave way in a manner that we cannot account for, when our Saviour went back to heaven. —There are two improvements we ſhould make of this noble circumſtance in his being received up to glory. SERM. 48.

Firſt, That we will ſtick cloſe to his doctrine, not give up any part of the honour that belongs to him: *He that abides not in the doctrine of Chriſt, has not God; he that abides in the doctrine of Chriſt, has both the Father and the Son.* The Apoſtle himſelf has led us into this inference, *Seeing we have a great High-Prieſt that is paſſed into the heavens,* through one heaven into another, *Jeſus the Son of God, let us hold faſt our profeſſion.* An indolence about the truth, or a cowardice in maintaining it, are a virtual reproach upon One that is gone away with ſo much pomp. His piercing the clouds, his entering the heavens, is an argument for us to hold faſt our profeſſion, and not be either wheedled or bullied out of it. For 2 John 9. Heb. iv. 14.

Though this is ſaid of him as a man, yet according to his own reaſoning, it ſuppoſes another nature; for *no man has aſcended up into heaven, but He that came down from heaven, even the Son of man who is in heaven.* As a man, he had not aſcended into heaven at the time that he ſaid it, and as the Son of man, he was not in heaven, nor in that character did he come down from heaven: But he ſpeaks of his going thither, and being there, even whilſt he was upon earth; which no one could ſay but He who had declared before, *Do not I fill heaven and earth? ſaith the Lord.* Joh. iii. 13.

If

SERM. 48. If we *hold faſt* our profeſſion in this article, we ſhall ſcarce be perſuaded to let it go at the pull of a whiffling criticiſm upon thoſe words, The Son of man who *is* in heaven: That becauſe the expreſſion ſignifies he *was* there, in another place, therefore it muſt do ſo in this. He muſt have a looſe hold of his faith indeed, who parts with it ſo eaſily; and to carry on a force upon a word ſhall make nonſenſe of the whole verſe. For if the phraſe *who is in heaven* ſignifies *who was in heaven*, it tells us no more than we had in the former ſentence, that he *came down from heaven*. Is there any neceſſity when I ſay I came from a place, to tell you that I have been there? does not my coming thence ſuppoſe all that? But it is plain, our Saviour was to convince Nicodemus of his Divine perfections, and therefore he talks to him of his aſcending into heaven, which cannot be underſtood of his reſurrection. But to take off his ſurpriſe, he affirms again, that even at that time he *was in heaven:* As it had been obſerved before, Joh. i. 18. that *the only begotten Son is in the boſom of the Father*, whilſt he declared him upon earth. He was —xiv. 10. *in the Father, and the Father in him.* —xvii. 21. *Thou, Father, art in me, and I in thee.* And though this Jeſus is now ſet at nought, and the profeſſion we make of him ſlurred by ſome, and lampooned by others, yet let us hold it faſt, from the conſideration that we do it in the cauſe of One who has *paſſed into the heavens*. And,

Secondly, This takes off all the objection of unbelief againſt our following him. We are ready to ſay, *How can he judge through the dark cloud?* And it is a more difficult queſtion, How ſhall we paſs through it, when we are taken out of the graves? Indeed *how* it will be we know not; but he that opened the heavens for himſelf, can find a way thither for our bodies as well as his own. They 1 Theſ. iv. 17, 18. who are *alive at the coming of the Lord*, and they who

who ſleep in Jeſus, ſhall be *caught up together in the clouds to meet the Lord in the air*, when they go to be *ever with the Lord; wherefore comfort one another with theſe words.* SERM. 48.

(2.) Another thing included in his being received up into glory is the attendance of the Angels. This reaches from his grave to his throne. One of them came with *great power, and rolled away the ſtone from the door of the ſepulchre.* Two of them ſtaid behind, the one at the head, and the other at the feet, *where the body of Jeſus had lain*, to tell his diſciples what had happened. As they had made the keepers like dead men, they ſtruck a new life into his followers, bidding them not fear, becauſe *the Lord was riſen indeed.* And though we do not read much of them during his forty days converſe with the diſciples, yet when he was to go away, the ſame *multitude of the heavenly hoſt* went with him up, who came with him down. Mat xxviii. 2. 7.

How mean ſoever his abode in the world might be, yet his coming into it, and going out of it, had the magnificence of heaven. This was all along foretold, not only as a reward to the human nature, but as a teſtimony to the Divine. For we read that *the chariots of God are twenty thouſand, even thouſands of Angels.* As the title of *God* ſhews us to whom theſe Angels paid their homage, ſo when they are called *his chariots*, it refers to ſome particular ſeaſon in which they gave their attendance: And you read in the next words when that was, *Thou haſt aſcended up on high, thou haſt led captivity captive.* It is in vain to wreſt this laſt expreſſion from an application to our Saviour, and to that very period that I am now ſpeaking of. The Apoſtle by repeating the whole paſſage has fixed this ſenſe upon it. And they muſt be hard put to it who will ſay, that the *chariots* belong to one, and *aſcending up on high* is the act of another. He who Pſal. lxviii. 17, 18.

SERM. 48. afcended is our Saviour, and He who was the owner of theſe chariots is the Moſt High God.

The Angels loved his human nature as the beſt ſervant to the Divine; but yet it was to a God appearing and manifeſting himſelf in that nature that they paid this eminent duty. As a man, the Angels had a charge concerning him, that in their hands they might bear him up; but as a God, he was not worſhipped as though he needed any thing; for Angels, principalities, and powers, being created by him, were created for him. In all things, and over all perſons, *he has the pre-eminence.*

This ſhews us what good hands we are put into. As all the Angels of God, upon his reſurrection, are called to worſhip him, ſo they are ſent forth as *miniſtring ſpirits* to thoſe who are the heirs of ſalvation. Upon the road they help them on, and at the end they help them up. It is ſaid of Luke xvi. 22. Lazarus, that *he was carried by the Angels into Abraham's boſom.* And they who have done ſo much for our ſouls, will wait for the day of fetching up our bodies. For *the Son of man comes with his Angels to ſever the wicked from among the juſt, to gather out of his kingdom thoſe that offend and commit iniquity*, to fetch out of the graves thoſe that are ſleeping there, and rebuild the duſt into bodies. This we are aſſured of from what they did to our bleſſed Lord. As they received him, ſo they are to receive us; for their love is under the ſame rule with ours: *Every one that loves him that begot, loves him alſo who is begotten of him.*

(3.) His being received into heaven muſt be underſtood of an abode there. The Lord ſaid unto Pſal. cx. 1. this *our Lord, Sit thou at my right-hand.* That expreſſion ſignifies both the greatneſs and the dura- Heb. i. 3. tion of the dignity: therefore we read, that *having by himſelf purged away our ſins, he for ever ſat down at the right-hand of the Majeſty on high.*

The

The doctrine of tranſubſtantiation is folly to our ſenſes, and blaſphemy to our faith; it is impoſſible, both in nature and religion, that the body of Jeſus ſhould be any where but in heaven. He is to come no more upon earth, till he comes to judge it. All the ſtories of his appearing in cloiſters, and upon mountains, to ſome favourite ſaints, make the Chriſtian religion as ridiculous as the fables of Jupiter and Mercury did that of the Heathen. When he carried his body up to heaven, it was to ſtay there, not to be wanting one moment from the throne. We have no more occaſion for it upon earth, till the time of the reſtitution of all things. The believer, who knows what he talks of, does not deſire to ſee *Jeſus in the fleſh* upon a viſit to us here below. He is not in heaven as the Angels are, the meſſengers between two worlds, always going and coming; no, but *the heavens have received him: He ever appears in the preſence of God for us.* The diſciples ſaw him no more. The Apoſtle Paul, who ſaw Chriſt Jeſus the Lord, did not ſee him come down upon earth, but only looking down from heaven. His deſcending to live here a thouſand years in Perſon, is a ſcheme ſo little revealed in the Scriptures, that the admirers of it are forced to ſeek out many inventions. SERM. 48. Heb. ix. 24.

I know of no ſeaſon in which he will come upon earth, but when he comes to burn up that earth, and ſuffer it to be no more. When the earth has given up her dead, there is an end of it. It is firſt to be opened, and then to be conſumed by the glory of the Lord. For when He ſits upon the great white throne, *from his face both the earth and the heaven will flee away, and there ſhall be no more place for them.* When he went to Him that ſent him, he had finiſhed the work that was given him to do; and therefore ſaith, *I am no more in the world.* Rev. xx. 11.

Thoſe

SERM. 48. Thoſe many declarations that he makes of a continual preſence with his people, cannot be underſtood of his human nature, without a violence both to Scripture and reaſon. Though we know him no more after the fleſh, yet *he manifeſts himſelf to us.* Though he is far above all heavens in place as well as dignity, yet he is *in the midſt of two or three* who are met together in his name. Though he has left us and is gone away, nevertheleſs he is *with us to the end of the world.* As to his body, it is no where elſe but before the throne of God; but there is *no fleeing from his preſence, or going from his Spirit.*

Here is a twofold comfort for his faithful ſervants. *Firſt,* That they truſt in One who is every where: they may in all places call upon the name of the Lord Jeſus. Let any perſons try how they can manage the notion of an omnipreſent creature, that is both limited and infinite. And, *ſecondly,* Notwithſtanding this, it is our joy that we have a Saviour who is confined to one place: In that nature which he took *from* us, and took *for* us, he is a perpetual inhabitant in heaven.

In this he is our example; thus it is to be with
Rev. iii. 12. us: *Him that overcomes,* ſaith he, *will I make a pillar in the temple of my God, and he ſhall no more go out, or come in.* Indeed we do not go thither with our full nature all at once, as he did. We are carried off by parts. But, *firſt,* The ſoul is ta-
——vii. 15. ken up to *ſtand before the throne of God day and night, and ſerve him in his temple; and He that ſits upon the throne will dwell among us.* And, *ſecondly,* When the time of the dead comes, then ſhall our bodies be raiſed up once for all; not to ſtay out another life upon earth, or look back to the places where once they lived, as Lot's wife did, but to be caught up at once; ἁρπαγησόμεθα, we ſhall be ſnatched away, and move with ſpeed as well as glory, to be *ever with the Lord.*

(4.) Chriſt's

(4.) Christ's being received into glory, as a man, signifies the Father's pronouncing the sentence of reward upon him. He was a *righteous servant*, he *glorified the Father upon earth, and finished the work that was given him to do.* For this they could appeal to the Jews: *Ye men of Israel, hear these words; Jesus of Nazareth was a man approved of God among you, by signs, and miracles, and wonders, which God did by him in the midst of you, as ye yourselves also know.* He became *obedient to death, even the death of the cross; and therefore God has highly exalted him, and given him a name above every name; that in the name of Jesus every knee should bow, both of things that are upon earth, and things that are in the heavens; and that every tongue should confess that Jesus is Lord, to the glory of God the Father.* SERM. 48. Joh. xvii. 4. Acts ii. 22. Phil. ii. 8, 9, 10, 11.

Here are two things plainly to be observed in that scripture. *First*, A dignity conferred upon a suffering nature. This is exalted with a happiness that it had not before. But, *secondly*, This is all along considered as united to one who is really God; because here is a mention of those glories that are understood to be the peculiar of a Divine nature: as, in particular, that *in his name* every knee should bow, both in heaven and in earth, and every tongue confess that Jesus is Lord, or that Jesus is JEHOVAH, as the words would have run had they been expressed in the Hebrew language. It is true, the bowing of the knee, and confessing of a delegated empire, might have been given to a creature, if God had not reserved it to himself; yet it is now too late to suppose that it ever shall or can be so, when he has said, *I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, that to me every knee shall bow, and every tongue shall swear, and in the Lord, in* JEHOVAH, *shall one say, I have righteousness and strength.* Isa. xlv. 23, 24.

SERM. 43. What! ſhall the Great God with all that ſolemnity challenge this bowing of the knee to himſelf in the Old Teſtament, and does he give up his glory to another in the New? To ſay, that this is *to the glory of God the Father*, does not abate, but confirm the argument; for *that* either denotes an equality of nature, or otherwiſe it is a conſideration of no force. It is not to the glory of God the Father, that what he always called his own, ſhould by a transfer be given to one who is infinitely below him. And therefore,

We have both theſe expreſſions united in another place: *We muſt all ſtand before the judgment-ſeat of Chriſt;* FOR *it is written, As I live, ſaith the Lord, to me every knee ſhall bow, and every tongue ſhall confeſs to God.* Its being written that every knee ſhall bow, and every tongue confeſs to God, is no argument at all that Chriſt has the judgment-ſeat, if he himſelf is not *that God.* But the Apoſtle, who reaſons thus, concludes upon the whole, SO THEN *every one of us ſhall give an account of himſelf to God.* Standing before the judgment-ſeat is the ſame with giving an account:—*that* judgment-ſeat is *Chriſt's,*—*that* account is to be given to *God.*

Rom. xiv. 10, 11, 12.

And though he will come to judgment in the human nature, yet his capacity for it ſuppoſes a divine. As a man he muſt have the higheſt place, and be above the Angels; but it is only as a God that he *ſearches the hearts, and renders to every one according to his works; for God is judge of all.* It is only as God that he beſtows eternal life, for *eternal life is the gift of God.* As God he calls us out of our graves, for it is *God who quickens the dead.* It is only as God that he can anſwer the dependence of all his people, for *our faith and hope muſt be in God.*

Thus have I conſidered his being received into glory, as that was a reward to the human nature; and

and I hope it is not in vain, that I have endeavoured to keep in your view the belief of a Divine Nature: For as it was *that* which made the human always pleasing to the Father, as it was *that* which made the death of the human an acceptable sacrifice, so this is the greatest article of glory to it, that *the fulness of the Godhead dwells in him bodily.* SERM. 48.

2. I have formerly shewn you, that he has a glory as *Mediator.* Now, his being received into that, gives us quite another manner of thinking. For though this does suppose him to be the man Christ Jesus, yet in every notion of his mediatorial character, we must of necessity look upon him as God; there is no leaving out either of the natures. We can think and speak of him distinctly as a man, we can also tell what is peculiar to him as God, but as Mediator we must take in both. Now, he is received into *this glory,* 1. As the Father owns him in an union of both natures; 2. As the Angels recognize him in this comprehensive character; 3. As he himself declares his resolution to continue both God and man for ever; 4. As all his proceedings in nature, grace and providence are with this mysterious union.

(1.) He was received by the Father into the glory of the *Mediator,* as he is owned in this union of both natures. As he was the Father's delight, brought up with him, and rejoicing always before him, so he could be considered only as a God. *The glory that he had with the Father before the world was,* is no other than the glory of the Divine Nature; but now upon his ascending into heaven, here is a new state of the case.

The question is, Whether he must not lay down the nature he so lately took up, in order to continue this fellowship that he had with the Father before the foundation of the world? This is so far from being a condition, that the Lord said unto

SERM. 48. to our Lord, *Sit thou at my right-hand:* By which he proclaims, that the perſon of the Son is the ſame ſince he became a man that it ever was before. The Father acts in communion with him as he always had done: *The Lord ſhall ſend the rod of thy ſtrength out of Zion.* It is the rod of THY ſtrength, and yet the Lord ſhall ſend it out: *Rule* THOU *in the midſt of* THINE *enemies. Thy people ſhall be willing in the day of thy power.* It is ſometimes called *his*, and ſometimes *thine;* for the appellation ſeems to change in theſe words, *The Lord at thy right-hand ſhall ſtrike through kings in the day of his wrath:* Here one would think the Son ſpeaks to the Father, as before the Father plainly does to the Son.

Pſal. cx. 2, 3, 4, 5.

Now the Apoſtle argues from this very inſtance, that he can be no creature: *To which of the Angels ſaid he at any time, Sit thou at my right-hand, till I have made thine enemies thy footſtool?* If this ſitting at the right-hand does not denote an equality, he might have ſaid it to any of the Angels a thouſand times, and made it to ſignify no more in their caſe than it does in ours, a place of happineſs; for the godly are to be at his right-hand. But it is plain the Apoſtle means by it ſomething that never was given to them, nor ever could be; and if he never ſaid *that* at any time to one of the Angels, much leſs would he ever ſay it of a man. Can it be expected, that he ſhould at any time call one made of a woman, to come and take a place at his right-hand? And yet this he has done, not by advancing the human nature to an adoration, for it can never ceaſe to be a creature, but by owning Him who took it, in the Deity that he had before; that his being a Child born, and a Son given, did not hinder him from continuing *the mighty God, the everlaſting Father.*

Heb. i. 13.

Iſa. ix. 6.

SER-

SERMON XLIX.

Mar. 27 1720.

(2.) HE is received by the Angels and Saints into the glory of a Mediator, as they recognize him in this comprehenſive character: *Let all the Angels of God worſhip him.* The union of two natures in one perſon, makes his name *Wonderful* to them. By *that* they are ſatisfied, pleaſed, and ſecured of their own happineſs. They are admitted to a greater inſight into the ſcheme of our redemption; and as there is nothing more ſurpriſing in it than the compoſition of a Saviour, ſo this lies more open to them than it uſed to do. They ſee how He that was *made of the ſeed of David, according to the fleſh, is declared to be the Son of God with power, and is over all, God bleſſed for ever.*

Heb. i. 6. Iſa. ix. 6. Rom. i. 3, 4. —— ix. 5.

I believe that at the reſurrection of Jeſus Chriſt, or rather at his aſcenſion to the right-hand of God, as he carried the two natures along with him, ſo the union between them became more viſible and entertaining than it had been. *That* was not only a period of greater revelations to our world, but to theirs above. The Apoſtle acquaints us with both theſe particulars: *Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.* The ſubject of his miniſtry was the *riches of Chriſt*, not only what he brought to his people, but what he contained in his perſon, and therefore they are called *unſearchable.*

Eph. iii. 8.

This

SERM. 49. This deſcription that he gives of his work throws us full upon the objection that ſome make againſt the Goſpel, That if it is a myſtery, it cannot be preached, becauſe a myſtery is what people cannot know, and preaching is upon a ſubject they do know, or otherwiſe they are ſuppoſed to talk in the dark. This ſort of reaſoning is admired, as if it was invincible; but apply it to the text I have now given you, and try the force of it then. Paul tells us, that he was in an extraordinary way ſent to preach the riches of Chriſt, and yet in the ſame breath he ſaith theſe are *unſearchable* riches. He was to preach what he could not find. The thing that he made known to others was a depth that he never came to the bottom of himſelf; and if people will laugh at that as a contradiction, it is no matter. It juſt happens to our Saviour's doctrine as it did to his perſon: *It is a ſtumbling-ſtone and rock of offence to ſome*, but *to thoſe that believe it is precious.* They find a pleaſure in rolling and ſwimming where they cannot reach the ground.

Eph. iii. 9. This Apoſtle knew he was called to *make all men ſee what is the fellowſhip of the myſtery that from the beginning of the world was hid in God, who created all things by Jeſus Chriſt:* And, as if from this time of revelation ſome light was to ſpring upwards as well as come downwards; as if the other world was to be a receiver as well as a

ver 10, 11. giver, he adds, *To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord.* Theſe principalities and powers that have their dignity in heavenly places need not to be told by us, that God is wiſe; they have ſeen and admired *that* attribute in the frame of nature, and the revolutions of Providence: But here is a *manifold wiſdom* of

God, which has a particular position to the good of his church upon earth: and the scheme that is wrought here below shall be ever wondered at above; it is a new gospel to them, the day-spring from on high to heaven, as well as to the habitable parts of the earth; it is indeed according to the eternal purpose which he purposed in Christ Jesus our Lord: but this was a thing *hid in God*, known with a limitation even in heaven itself, till He that all along designed our redemption carried up the nature in which he completed it; and now though we have it at the *first* hand, they have it at the *best*. SERM. 49.

The wonderful union between God and man was established in our world. It is here that the Child was born and the Son given; but it is most beheld and admired in their world. They see at large what we only see in part. They that beheld his glory in the flesh, and they that behold it now, do it by faith; and if this is opposed to sight, it is a sort of seeing and not seeing. All the love that proceeds from it is, a love to one *whom we have not seen*, in whom though now we see him not we yet believe; but in heaven faith is no longer the medium of an imperfect vision, nor the hindrance of a complete one. They own him in both his natures, as God and man. Thus their praises to him, and for him, go together, according to that prophetic psalm, *Prayer shall be made for him continually, and daily shall be be praised.* This mixture of loving the human nature, adoring the divine, and admiring the union between both, will be more eminently the work of heaven. We find Saints and Angels employed upon these delights. 1 Pet. i. 8. Psal. lxxii. 15.

You have an instance of this in the *Saints*, who plainly in their language weave together the properties and the merit of the two natures. They call him *The faithful Witness*, which, though it is true Rev. i. 5.

SERM. 49. true of him as a man, yet may be underſtood of his attribute as a God. They ſay he is *the firſt-begotten from the dead;* this you know muſt refer to his body: That *he is the Prince of the kings of the earth;* though *that* may be conſidered as a reward to the nature in which he ſuffered, yet it is often mentioned as the glory of another, *that he is the King of kings, and Lord of lords;* and He of whom this is ſaid *only has immortality, and dwells in unapproachable light.*

Having thus deſcribed his *perſon,* there is the ſame variety to be obſerved in the tribute of their
Rev. i. 5, 6. *devotions: Unto him that loved us, and waſhed us from our ſins in his own blood, and has made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever. Amen.* His loving us, which always led on the purchaſe that he made of us, is called an everlaſting love. The blood that he ſhed can be underſtood of him no otherwiſe than he is man; but the virtue of this, its waſhing us from our ſins, muſt be derived from him under other conſiderations: For it is the prerogative of God to *pardon iniquity, to put away tranſgreſſion;* and therefore *the finiſhing of ſin* is not the effect of his dying as he was a creature; for all *that* he might have done without any be-
Dan. ix. 24. nefit to us; but it is grounded upon his *bringing in an everlaſting righteouſneſs.* This making us kings and prieſts is what he deſerved, or rather attempted as a man; but it is an honour that comes from the Throne. It is only a God who can make us fit in the Divine preſence as *kings,* and ſerve him as *prieſts.* It is not with the blood of a man that we come to the Lord, and bow ourſelves to the Moſt High God. The Divine Majeſty would be always inacceſſible if He was not the *way,* who is
John xiv. 4. alſo *the truth and the life.*—Thus you ſee in what language their praiſes are formed and ſung; that they

they both admire what he ſuffered as man, and re- SERM. 49.
ceive what he gives as God.

In the ſame ſtrain do the Angels take notice of him. You may aſk, indeed, what concern they have in a nature that is below their own, or how it ſhould ever be a part of their praiſes, that *Jeſus died and roſe again:* and it is very true, he is not their Redeemer in that fulneſs of relation in which he is ours; yet it is ſaid, *He made peace by the blood* Col. i. 20. *of his croſs, i. e.* he reſtored peace where it was loſt, and he eſtabliſhed it where it was continued; for both theſe ſenſes are within the comprehenſion of the word: *By* HIMSELF, as it ought to be tranſlated, *to reconcile all things, whether they be things in earth or things in heaven.*

Reconciling things in heaven, is not to be conceived of in the way we ſpeak of that work among things on earth; to us it is a procuring, a deſerving, and an opening out, a treaſure of happineſs; to them it is a cloſing them in, and giving the ſtamp of eternity to what they enjoy; and therefore they admire what he did upon the croſs. The purchaſe that he made there, was a confirmation for them; ſo that the Apoſtle ſaith, *I beheld, and heard the* Rev. v. 11 12. *voice of many Angels about the throne; and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying with a loud voice, Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.* What they admire in him is his being ſlain,—the death that no other than his human nature could bow to; but the merit that aroſe out of this, and was equal to all the honour, and glory, and bleſſing, that are aſcribed to him, leads up their thoughts to God. For a creature can never deſerve what is peculiar to God. No obedience can make a perſon equal to Him that ſits upon the throne, if he was not ſo in nature; and thus do both the Saints and Angels own Him who

SERM. 49. is God and man, and celebrate this union in their praiſes, and will do ſo for ever.

(3.) He is received into glory as Mediator, with regard to his own act; that is, he has declared his reſolution to continue both God and man for ever. As the human nature is what he took in the fulneſs of time, ſo he might lawfully lay it down again at the end of time, and when he had given up the *kingdom*, throw off the *union:* But this he will not do. Though he has our nature to very different purpoſes from what he once purſued, yet it is the ſame in ſubſtance that ever it was; a created, limited, and dependent ſoul; a real, a penetrable, and ſolid body.

There is a great diſpute among thoſe who are in the humour to maintain it, whether Chriſt's taking upon him the human nature was an act of humiliation. The trick of the queſtion lies in this, That the human nature is now a part of his glory, and poſſeſſed of a full reward, and therefore *having it* could be no branch of his ſuffering. But, not to trifle with unedifying talk, it is very plain, that his taking upon him *the form of a ſervant*, and being *found in faſhion as a man*, is a great inſtance of his obedience to the will of God. He is ſtill in the ſame nature; praiſed in it, and admired for it. He has truly loved it: he does not come into it as a way-faring man, to tarry for a ſeaſon: But to ſhew that the union between him and his people is everlaſting, he makes that between the Divine and the human nature to be ſo too; and this will farther appear from the examples I ſhall give you under the next head; and that is,

(4.) He proceeds as God and man in all the works of nature, grace and providence: And therefore you will often obſerve, that thoſe things are ſaid of Him as a man, which can be true of none but a God; nor muſt they be underſtood of any

any other nature than what is Divine; but it is to expreſs the durable union between them, that the Scripture has thus diſpoſed of words that relate to one, as if they might be transferred to the other. SERM. 49.

Thus you are appriſed of that well known text, that there is *a church of God* which he has *purchaſed with his own blood.* Now, though the *blood* of *God* ſounds with a contradiction, yet the ſentence is ſoon underſtood. It is but a tranſplanted word, and only proves that He who did ſo bleed was no leſs than God. Thus he proceeds in all his remaining deſigns. I have mentioned them under the heads of nature, grace, and providence. He declares the hypoſtatical union in every one of them. Acts xx. 28.

1ſt, In the works of nature. Thus we read of *him* who ſpake to us in theſe laſt days, that by *him* the Father made the worlds, and that *he upholds all things by the word of his power.* God's ſpeaking to us *by him*, ſignifies his being a man, *made out of the clay*, as Job had wiſhed it might be: but *making the worlds by him*, is not to be comprehended in this notion of him; becauſe theſe worlds were made before he was made, *i. e.* before a body was prepared for him; and He, who as a man could not bear the weight of his own croſs, does nevertheleſs *uphold all things by the word of his power.* This upholding of all things, ſignifies a maintaining them in their being; and the term *all things* muſt include Angels as well as men. Thus, when it is ſaid, *Angels, principalities and powers, are created by him, and for him*, it is added, that *he is before all things, and by him do all things conſiſt.* Now, in that notion of him we ſpeak as Job did to God, *What ſhall I do to thee, O thou Preſerver of men?* Or, as the Pſalmiſt ſays, it is He who *holds our ſouls in life:* Or, as Moſes had ſaid before him, *He is thy life, and the length of thy days.* It can never be ſaid of a lower nature, that it upholds a higher: Heb. i. 2, 3. Job xxxiii. 6. Col. i. 16, 17. Job vii. 20. Pſ. lxvi. 9. Deut. xxx. 20.

SERM. 49. higher: It is againſt all proportion to ſay, that the Son of man is the Lord, or the ſupport, of Angels; and yet you ſee theſe things are mingled together.

Heb. i. 3, 4. Thus the Apoſtle goes on, that *having by himſelf purged our ſins, he for ever ſat down at the right-hand of the Majeſty on high, being made ſo much better than the Angels, as he had by inheritance obtained a more excellent name than they.* That expreſſion, *he purged away our ſins,* will eaſily bring us down into the loweſt conceptions of him; but that, *for this,* he ſhould for ever ſit at the right-hand of God, is no way to be accounted for, but from an antecedent dignity. It is true, as a man, as a creature, as a ſervant, he is made better than the Angels; but it is ſtill with a view to this, that he has by inheritance a more excellent name than they. He was originally, and by right of nature, called by a name which they had not: *For to which of the Angels ſaid the Father at any time, Thou art my Son?*

You are thus to look upon Him who is both God and man, as one that bears up the pillars of the earth. In this manner he ſpeaks by the pro-

Iſa. l. 2, 3. phet, *At my rebuke I dry up the ſea; I make the rivers a wilderneſs; their fiſh ſtinks becauſe there is no water, and dies for thirſt. I clothe the heavens with blackneſs, and make darkneſs their covering.* And who is this? One who afterwards ſpeaks of

ver. 4, 5, 6. a much lower nature: *The Lord God has given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary. The Lord God has opened mine ear, and I was not rebellious; I gave my back to the ſmiters, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.* Would it not be ſtrange to hear a perſon whoſe very face was covered with darkneſs, to talk of his covering the heavens with it! But it ſhews us, that as theſe things are to be underſtood of two different natures,

tures, so they are carried on by an union between them both. SERM. 49.

2dly, This is still more visible in the works of grace. What he does as a days-man between God and us, supposes that he is both God and man in his own person. *There is but one God, and but one Mediator between God and man, the man Christ Jesus.* That phrase is not to be understood as exclusive of his divinity; for, as a way is made for us *through the vail, that is to say, his flesh,* so our welcome there is owing to his being *High-priest over the house of God.* And whence does this arise? It is indeed a constitution, but it supposes an eternity of nature. Hence, as the Lord has sworn to him, *Thou art a Priest for ever,* so the foundation of *that* is, that *this man,* or, as it ought to be rendered, this *person, because he continues for ever, has an unchangeable priesthood.* His continuing for ever is considered as antecedent and fundamental to his unchangeable priesthood. This, as the words there tell us, is to continue for ever, both by a Divine appointment, and by his own choice: *For though the law made men high-priests that had infirmity, yet the word of the oath, that is since the law, has made the Son, who is consecrated for evermore.*

1 Tim. ii. 5.

Heb. x. 20, 21.

——vii. 24.

ver. 28.

It is in this complicated way that he gives promises to his people. One time he would have them take the comfort of this thought, that *he went to the Father, and they saw him no more;* from this does the Spirit *convince the world of righteousness; i. e.* his going to the Father and making no return back again, is an argument that the righteousness which he brought in upon the cross, he now brings forth before the Throne. This plainly refers to his human nature, we are to *see him no more after the flesh;* and yet the same mouth has told us, that which is contradictory to the other, if it is not to be understood of another nature,

John xvi. 10.

Yet

SERM. 49.

John xiv. 19. *Yet a little while and the world ſees me no more, but ye ſee me, and becauſe I live, ye ſhall live alſo.* This is more than we can either believe to be true, or expect to be made good from Chriſt himſelf as a man. It is not the human nature that we ſee again; it is not becauſe *this* lives that therefore we live alſo. The life of *that* is an argument of our reſurrection, but it is not the fountain out of which we are ſupplied with the graces of the Spirit.

3dly, It is thus that he proceeds in all the deſigns of his providence; by which I do not underſtand any thing diſtinct from nature and grace, but rather what is comprehenſive of both. Under this head I will give you two particulars, which do expreſs the union of the Divine and human natures, *viz.* his conduct of the Church, and his judgment of the world.

Firſt, It is as God and man that he rules his Church; giving them laws and life below, and managing the whole ſtock of their affairs above.

Eph. i. 22, 23. He is *Head over all things to his Church, which is his body, the fulneſs of Him who fills all in all.*

Rev. xix. 11, 12, 13. Hence, we read of *heaven opening, and behold a white horſe; and he that ſat on him was called Faithful and True; and in righteouſneſs does he judge and make war.* This you will apply to what he does for his people againſt all their enemies: *His eyes are as a flame of fire, and on his head are many crowns; and he has a name written that no man knows but he himſelf.*

You find, though ſome among us will allow no myſteries, no unintelligible things on earth, yet there is a great deal of them in heaven. It is added, *He was clothed with a veſture dipped in blood, and his name is called The Word of God.* Here is a plain reference to the two natures. The garment that he wears is dipped in blood. It is thus that he is *glorious in his apparel.* You cannot poſſibly ſtrike off this from a relation to his humanity. And

yet He who is so attired is called by a name that he had eternally before these garments: for he is the Word of God, *the Word that in the beginning was with God, the Word that was God himself, by whom were all things created, and without whom was nothing made that was made.* SERM. 49. John i. 1, 2, 3.

Nay, the Apostle goes on to tell us the signification both of the garment that he wears, and the name that he is known by, that *he trod the wine-presses of the fierceness and wrath of Almighty God.* No wonder, then, that he is red in his apparel, and his vesture is dipped in blood. This he did, when *the Lord laid on him the iniquity of us all.* He was then bruised, his soul was put to grief, and made an offering for sin. And yet upon this vesture, which is the memorial of his sufferings, he has a name written, *The King of kings, and Lord of lords.* Thus you see, how he preserves the united character, the dependence of the human nature with the supremacy of the Divine. Rev. xix. 15. ver. 16.

It is from hence that we have access to the mercy-seat. Both these considerations enter into our hope: First, That *all things are naked and open to him with whom we have to do; that there is no creature that is not manifest in his sight; and that Jesus, the Son of God, as the great High-Priest, is entered into the heavens.* And, secondly, That *we have not an High-Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin.* The former is plainly to be understood of the Divine Nature, and the latter of the human; but from both of them we argue for our *coming boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need.* As a man he can have *compassion on the ignorant, and them that are out of the way, seeing that he himself was compassed about with those infirmities*: And as God he has not only compassion but relief for us; and in that notion of him Heb. iv. 13, 14, 15, 16. —— v. 2.

it

SERM. 49. it were blaſphemy to ſay, that he is compaſſed about with any infirmity.

Secondly, You will alſo ſee that the Scripture has repreſented him as a judge of the world, under this union of natures. *God has appointed a day in which he will judge the world in righteouſneſs, by the man whom he has ordained, whereof he has given aſſurance to all men, in that he has raiſed him from the dead.* As man he ſits upon the throne; thus the ſuffering nature is to be rewarded: As God he *judges the world;* thus the obſcured nature is to be declared. *The Father*, that Perſon of the Trinity who was not incarnate, *judges no man, but has committed all judgment to the Son. He has given him authority to execute judgment, becauſe he is the Son of man.* And yet this is no way deſtructive of what the Chriſtian religion tells us, that we *come to Jeſus the Mediator of the new teſtament, and to God the Judge of all;* which it would not do, if He who is judge of all, was not over all God bleſſed for ever. *Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him: he ſhall call to the heavens from above, and to the earth, (that he may judge his people), Gather my ſaints together unto me, thoſe that have made a covenant with me by ſacrifice. The heavens ſhall declare his righteouſneſs; for God is Judge himſelf.* What an honour will be put upon our nature, when He who has taken it into union with him, comes to awake the dead, and cloſe up the eternal fate of men and Angels! Thus we know that *our Redeemer lives, and that he ſhall ſtand at the latter day upon the earth; and though after our ſkin worms deſtroy this body, yet in our fleſh we ſhall ſee*, Him who is really, GOD.

Acts xvii. 31.

Joh. v. 22.

Heb. xii. 23, 24.

Pſal. l. 3—6.

Job xix. 25, 26.

SER-

SERMON L.

April 10. 1720.

3. AS you have heard at large that the glory of Chriſt Jeſus is what belongs to him as God, and is mentioned with a fulneſs of language peculiar to the Divine Nature; ſo when we conſider his being *received* into that, we muſt take the word in a very different ſenſe from what it bore under the other two particulars. Receiving the human nature into glory was giving it what it never had, and carrying it where it never was: But to ſay that a God is *thus* received into glory, is to baſpheme *his* nature, and confound *our own*, and darken counſel by words without knowledge. SERM. 50.

There is no place where he was not; there is no perfection that he had not. Whilſt he was on earth he called himſelf *the Son of man, who is in heaven;* which phraſe, as I have lately ſhewn you, can refer to nothing but his omnipreſence. And if Nicodemus had not taken it ſo, he muſt have fallen into the ſame contempt of him that the Jews did, whenever he opened out any pretenſions to Divinity: *They had a law, and by that law he ought to die, becauſe he made himſelf the Son of God.* The high-prieſt adjured him by the living God, that he ſhould tell them *whether he was Chriſt the Son of God:* And when he had owned it, the man who aſked the queſtion rent his clothes, and charged him with blaſphemy; and they all *ſaid, He is guilty of death.* Though they looked upon him as *a man approved of God among them, by ſigns, and miracles, and wonders,* yet it always raiſed an impa- Joh. iii. 13. —xix. 7. Mat. xxvi. 63.—66. Acts ii. 22.

SERM. 50. Mark xiv. 64.

tience when he affirmed his Deity: *What need we any farther witneſs, ye have heard his blaſphemy?* —You may ſee this in a few examples.

The firſt I will give you is John v. 16. where you find, that Jeſus, having healed a poor lame man who had been long waiting at the pool of Bethesda, by *that* run himſelf into the diſpleaſure of the Jews, *becauſe he did it upon the Sabbath-day.* He, in vindication of this, provokes them by ſaying, *My Father works hitherto, and I work.* Several in our days could eaſily have explained theſe words in ſuch a way as to clear him of blaſphemy, though perhaps at the expence of running into it themſelves. They would have pleaded to Jews as they now do to Chriſtians, that calling God his Father, inſtead of proving that he had a Divine Nature, was a plain argument that he had not: that the very title of Father ſignified his ſubordination to Him who was called ſo. Now, if this is a right way of arguing, it is a pity that the diſcovery ſhould be reſerved to the laſt days, that the Jews did not know it ſeventeen hundred years ago, becauſe it might have prevented his death, and their wickedneſs; for it is ſaid, THEREFORE *ſought they to kill him, becauſe he had not only broken the Sabbath, but ſaid that God was his Father, making himſelf* EQUAL WITH GOD.

Could not he as readily have anſwered for himſelf, as the men of our age can anſwer for him, that he had aſſerted no equality? that the word *Father* is what Angels and men are allowed to uſe in all their approaches to God, and that therefore the enemies had done violence to his words, that they might introduce violence againſt his Perſon? But inſtead of ſetting them right in their way of thinking, and placing himſelf to a better advantage in their opinion, he goes on with a vaſt enlargement upon thoſe very heads that had ſo confounded them. That *the Father loves the Son, and ſhews him*

him all things that he himself does; for as the Father raises the dead, and quickens them, even so the Son quickens whom he will; that all men should honour the Son as they honour the Father: he that honours not the Son, honours not the Father that sent him. SERM. 50.

Observe here upon this argument, that if there is any distinction between the Father and Him, it must be infinite; and as they thought he had denied all that, and had made himself equal with God; as this would have been the greatest blasphemy in him to say so; it was the greatest unkindness to them, if he should let them go away with the opinion. He was bound to undeceive them: As he came to do *God's will*, it cannot be thought he would encourage the least suspicion of running away with *his glory;* and therefore to leave the Jews ignorant of his true meaning here, was not only a cruelty to them, but a breach of trust in him, and could be no better than a neglect of the Father's honour.

Another example you will meet with, John vi. He had wrought a miracle in feeding five thousand people with five loaves; upon which many went after him: And had he contented himself with the title of a Prophet that should come into the world, they would still have followed him; but he thought it needful to assert a great deal more, and that was his coming down from heaven: at this the Jews murmured. Now, instead of striking off the sense which they put upon it, and shewing it to be false, he repeats it again: *As the living Father has sent me, and I live by the Father, so he that eats me shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eats this bread shall live for ever. Many, therefore, of his disciples when they heard this, said, This is a hard saying, who can hear it?* And what method does he take with them? Joh. vi. 57. 58. 60.

Does

SERM. 50.

Joh. vi. 61, 62. Does he drop the doctrine to pleaſe the men? no, far from it: *When he knew in himſelf that the diſciples murmured at it, he ſaid unto them, Does this offend you? what and if you ſee the Son of man aſcend up where he was before?* It is plain the matter of their offence was his pretending to *that* which they thought too much for a creature. That though they admired his preaching, and were aſtoniſhed at his miracles, yet they could have no conceptions of his Divinity. Jeſus ſaid unto them, *Moſes gave you not that bread from heaven, but my Father gives you the true bread from heaven: they ſaid, Lord, evermore gives us of this bread. Jeſus ſaid unto them, I am the bread of life; he that comes unto me ſhall never hunger, and he that believes on me ſhall never thirſt; but I ſaid unto you, That ye alſo have ſeen me and believed not.*

And no wonder, becauſe, as he himſelf tells us, there is more than external evidence neceſſary to that: *Therefore, as I ſaid unto you, no man can come unto me, except it were given him of my Father.* Many thouſands had already come to him with abundance of zeal, as we are told all along in that very chapter. In this they acted by no higher a principle than carnal reaſon, which ſome people will not have us to ſpeak of with any diminution. But there was a coming to him which ſignifies a believing in him; and this they knew nothing of, nor would they ever have known it without a ſupernatural revelation: For, *no man*, ſays he, *comes unto me, except the Father that has ſent me draw him. From that time many of his diſciples went back, and walked no more with him.*

This doctrine has always proved a parting-matter between him and hypocrites, between hypocrites and believers: *There muſt be hereſies, that they who are approved may be manifeſt among you.* When he aſked Peter, *Will ye alſo go away?* he anſwers,

1 Cor. xi. 19.

Joh. vi. 68. *To whom ſhall we go, for thou haſt the words of eternal*

ternal life? If he means only, thou haſt preached to us the doctrine of eternal life, they that were gone knew this as well as they that ſtaid. But he deſigned to expreſs as much in that confeſſion, as Chriſt himſelf had done before in his declaration, *I am the bread of life;* and *the words that I ſpeak to you, they are ſpirit, and they are life.* They that forſook him took this for an extravagance that no creature ought to run into. At this they murmured, as a thing profane in him, and unintelligible to them: *The Jews murmured at him, becauſe he ſaid, I am the bread which came down from heaven. They ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know; how is it then that he ſaith, I came down from heaven? Jeſus therefore anſwered and ſaid unto them, Murmur not among yourſelves.* Again, *I am the living bread which came down from heaven: if any man eat of this bread, he ſhall live for ever; and the bread which I will give is my fleſh, which I give for the life of the world. The Jews therefore ſtrove among themſelves, ſaying, How can this man gives us his fleſh to eat?* and yet he goes on with this unintelligible doctrine, *Verily I ſay unto you, Except you eat the fleſh of the Son of man, and drink his blood, ye have no life in you.* SERM. 50.

This was the declaration that he made. To this did they that continued with him give their teſtimony: *We believe, and are ſure, that thou art the Chriſt, the Son of the living God.* If by this title, *The Son of the living God,* they did not mean one equal to the living God, they were only trifling with great words of vanity, and ſaid no more than what the apoſtates would have ſaid as well as they. Every believer is the ſon of the living God by creation and ſanctification: and is it likely that giving him a title, which might be taken in a contracted ſenſe, was *that* upon which the twelve Apoſtles divided from the reſt? Would not the whole

SERM. 50. whole croud who once followed him have ſaid as much as the remaining diſciples, if the words might have been taken in the ſenſe that ſome would give us?

Indeed the queſtion turns very ſhort upon us, Can the Son of God be God? and I think the anſwer may be as ſhort, Yes, as truly as the Son of man is man. Thus you read in the eighth chapter of the ſame hiſtory, that the Jews held an argument with him a long time; and though he uſes
John viii. 44. very provoking expreſſions, that they were the *ſervants of ſin*, nay, that they were *of their father the devil*, and fulfilled his luſts in lies and murders, they ſo far bear with him, as only to rail at him:
ver. 48. *Say we not well, that thou art a Samaritan, and haſt a devil?* but when he tells them, *Before Abraham was, I am*, they are out of all patience, and take up ſtones to throw at him as a blaſphemer. They would allow him any thing but Divinity. I will give you but one example more; and *that* is
John x. 11. In the tenth chapter, where he tells them of *laying down his life* as a good ſhepherd. He would not have them think by this that he quitted his pretenſions to a Divine ſovereignty. No: ſaith he,
——18, 19, 20. *No man takes it from me, I have power to lay it down, and I have power to take it again.* It is obſerved *there was a diviſion among the Jews for theſe ſayings; for many of them ſaid*, (what might ſit eaſy enough where it is thrown as a reproach upon any miniſter), *He has a devil, and is mad; why hear ye him?* Upon this the Jews come round about him, and deſired that he would put them out of their uncertainty, and tell them plainly whether
——24, 25. he was the Chriſt. He, in anſwer, ſaith, *I have told you, and ye believe not.* What was it that they did not believe? that he had a Divine commiſſion? No; this was clear enough from a Divine power: they knew no man could do the things that he did, except God was with him: but they did not believe

lieve that he could *give eternal life.* And they stuck above all at that sentence, *I and my Father are one.* SERM. 50. Joh. x. 30.

Thus they stumbled at that stumbling-stone; as it is written, *Behold I lay in Sion a stumbling-stone, and a rock of offence; whoever believes on him shall not be ashamed.* If he had meant that the Father and he were one in consent and in design, would not all mankind think *that* of a Christ, nay of a Prophet who came to do wonders upon earth, that the person who wrought such things was one in agreement with him who sent him? Might not Moses have said it? and did he not say what was equivalent to it? Was there any occasion, if that was all that he designed, for them to take up stones, which, as they professs in the innocency of their error, was *for blasphemy, because he being a man had made himself* GOD? ver. 33.

You see, from these examples, where the matter stuck. Now, what he saith, which so offended the Jews, might have given the same provocation to Nicodemus, when he tells him, that *the Son of man was then in heaven.* But *every one that had heard and learned of the Father came to him:* it had pleased God to *reveal his Son in him;* so that his being received into glory as God, cannot be understood in any sense inconsistent with eternal felicity, and unchangeable fulness. In this respect *he is the same yesterday, to-day, and forever.* I therefore take the phrase to denote such things as these: 1. He threw off the vail that was upon his Divine Nature; 2. He did this with a design of never taking it on again; 3. He afresh exposed himself to the adoration of Angels; 4. He used the language and prerogatives of God in heaven; 5. He acted as God among his people upon earth. Joh. iii. 13. Gal. i. 16. Heb. xiii. 8.

(1.) He laid aside, he threw off the vail that was upon the Divine Nature. That he obscured himself for a while is plain from all history, and the wonderful

SERM. 50. wonderful expreſſions which the Scripture has delivered it under. We read of him, that *he being* Phil. ii. 6, 7, 8. *in the form of God, made himſelf of no reputation;* and how was that, but by taking on him *the form of a ſervant? being made in the likeneſs of men, and found in faſhion as a man, he humbled himſelf.* You ſee by this vaſt variety of phraſes, the Apoſtle would have us eſtabliſhed in two things.

Firſt, The reality of Chriſt's human nature; *that* appears by the death of the croſs, which, as it was the moſt ſhameful way of dying, ſo it muſt be the moſt evident and certain, the leaſt liable to any trick or deceit. The Jews themſelves, who might laugh at the miracles of his birth, were ſatisfied there was none at all in his death; and yet, as here was the utmoſt evidence given to our nature, ſo,

Secondly, You may alſo obſerve, that here was the hiding of another. The faſhion of a man, that form of a ſervant, his becoming of no reputation, hindred the world from ſeeing any thing of an antecedent glory. He did not then appear to them as having *the form of God*, whatever is the meaning of the expreſſion. They that paſſed by reviled him, wagging their heads, and ſaying, *If thou be the Son of God, come down from the croſs:* and, *He truſted in God; let him deliver him now, if he will have him; for he ſaid, I am the Son of God.*

That ſentence is enough to confound the world, Iſa. ix. 6. *To us a Child is born, to us a Son is given, and this is the name that he ſhall be called*, THE MIGHTY GOD, THE EVERLASTING FATHER. A God that is born as a child, a Father that is given as a ſon, do not ſound ſo altogether void of myſtery as we are told every thing in our religion ought to do: But if there are any degrees in incomprehenſibles, we ſhould think it was ſtill more wonderful to be told, that He *who hid not his face from ſhame and ſpitting*, was always *full of joy with the light of God's countenance!*

countenance! that He who died upon the croſs as a man, as a malefactor, was without any interruption, over all *God bleſſed for ever!* SERM. 50.

The Scripture has told us the one as plainly as the other; and though ſome are angry that we talk of two natures in one Perſon, yet theſe things can never be ſaid of one and the ſame Nature. It is vile to ſay, that a God died, or that a body was at the ſame time in mount Calvary, and in the mount Sion that is above, the heavenly Jeruſalem; that He whoſe *goings forth have been from everlaſting*, came in the fulneſs of time; that He who is the Son of the Father, is made of a woman. The Jews objected againſt it, he had ſaid, *If I be lifted up, I will draw all men to me. This he ſaid, ſignifying what death he ſhould die. The people anſwered him, We have heard out of the law, that Chriſt abides for ever; and how ſayeſt thou, The Son of man muſt be lifted up? who is this Son of man?* Joh xii. 32, 33. 34.

Are not ſuch characters to be diſtributed under their proper heads? Do not they fully contradict one another, and muſt do ſo eternally, if you would refer them to different natures? He came to a world that knew him not, though he had made it; nay, he came to his own, and they received him not, though he was the Lord whom they ſought, and the Meſſenger of the covenant in whom they delighted: But *to them that received him he gave power to become the ſons of God, even to them who believed on his name;* that is, he gave them a new nature. Their believing in him, their receiving him, was a thing given to them; for they were *born not of fleſh, nor of the will of man, nor of blood, but of God; and the Word was made fleſh, and dwelt among us*, as a partaker of the ſame fleſh with ourſelves. They had ſeen him with their eyes, they had looked upon him; as the Apoſtle ſaith in another of his writings, *their hands handled the Word of life:* not as he was the Word of —— i. 12, 13. 1 Joh. i. 1.

SERM. 50. life, but he submitted to an evidence that was thus familiar and sensible: and they beheld his glory; and what was that? *the glory of the only begotten of the Father.* *They* beheld it indeed, but others did not; and it was very needful they should not; 1 Cor. ii. 8. for, as the Apostle argues, *had they known it, they would not have crucified the Lord of glory: through* Acts iii. 17. *ignorance they did it, as did also their rulers.*

You remember he charged the devils that they should not make him known; nay, when he carried three disciples with him into the mount of transfiguration, and there came a voice to him from the excellent glory, he saith to them, *Tell the vision to no man* till the Son of man be risen from the dead. And even before that, he had bound them with a caution: Whom do men say that I am? and by their answer it appears, that though men knew not what he was, yet they had a wonderful opinion of him, when they took him to be one raised from the dead; an old Prophet, not only raised up by heaven, but sent down from it: *But whom do ye say* that I am? Peter saith, *Thou art the Christ, the Son of the living God.* This they must ascribe to supernatural discoveries, *Blessed art thou, Simon Barjona, for flesh and blood has not revealed this to thee, but my Father who is in heaven.* And yet, though he saith *this is the rock upon which he will build his church,* he orders them *not to tell any man* that he was Jesus the Christ. What! must they tell no man now, what they were to tell all men afterwards? shall the testimony that should be diffused among all nations, be at present concealed from their own? Yes; and the reason is this, *because the Son of man must be delivered into the hands of sinful men.* But now,

Rom. i. 4. He as God is received into glory. He was *declared* to be the Son of God by the resurrection from the dead; not *made* the Son of God by that, but ὁρισθεὶς set in a proper light, brought into view.

What

What the Pſalmiſt ſpeaks of God's *ſetting his King upon the holy hill of Sion*, in ſaying to him, *Thou art my Son, this day have I begotten thee*, the Apoſtle fixes to the reſurrection; that this was the day the great God ſpoke of. He was called the only begotten of the Father long before that. It was not the firſt time that he took the name himſelf, or was known by it among his people; but from that time he ſhould be better known, not only in his mediatorial capacity, but in his infinite and eternal nature. SERM. 50. Pſ. ii. 6, 7. Acts xiii. 32, 33.

(2.) This obſcuring of the Divine Nature is over for ever: he is no more to ſuffer as a man, no more to be hid as a God: *When ye have lift up the Son of man, ye ſhall know that I am.* If the Goſpel that declares him *is hid, it is hid to them that are loſt:* for where the light of the glorious Goſpel ſhines, He appears to be *the image of the inviſible God;* that is, he ſhews himſelf to us under all the notions that we have of God, or otherwiſe he is not the image, unleſs you think the image makes one diſcovery, and the original another; that is, unleſs it is a falſe image. If Chriſt is not what the Father is, he cannot be *the brightneſs of his glory, and the expreſs image of his perſon.* For, the brightneſs of the Father's glory, in that place, is not to be underſtood of an attribute, or a manifeſtation of that attribute; for if ſo, the creation, the Goſpel, the graces of his people, are the brightneſs of his glory. But if this is a title given to a being, a perſon, a ſubſiſting agent, and if we are told theſe things of ſuch a one's nature, he cannot have the glory of that other, nor be himſelf the brightneſs of that glory, if he is inferior to him. John viii. 28. 2 Cor. iv. 3, 4. Heb. i. 3.

The expreſs image of any perſon denotes the ſame nature with that perſon, when we are ſpeaking of real and original characters. Thus, for example, when it is ſaid, that God made man in his image and his likeneſs, it can ſignify no more than

a

SERM. 50. a ſimilitude; that there was ſomething in that nature which had a reſemblance of the divine: But Gen. v. 3. when it is ſaid, that Adam begat a ſon *in his own likeneſs, and after his image*, there the words muſt ſignify a great deal more than a mere ſimilitude; for that ſon had the very nature that the father had, and the deſcription is on purpoſe to tell us, that they were both creatures of the ſame kind. This is obſerved in a nature which is not at all altered by ſucceſſion; there is no ſubordination of eſſence between a father and a ſon, *i. e.* a ſon is as truly and fully of the human nature as a father.

Now the queſtion is, Whether the Apoſtle, in ſaying that Chriſt is the expreſs image of his perſon, means only what Moſes does, when he ſaith man was made in God's likeneſs? I think the words contain a great deal more; becauſe, as ſoon as he had ſaid this, he immediately adds, (that which is peculiar to God), that *he upholds all things by the word of his power.* Though he deſigns to ſpeak of him in the mediatorial characters, yet he introduces them by thoſe that are antecedent to them.

God's *ſpeaking to us by his Son*, muſt be underſtood of the Son as he was man: His appointing him to be *the heir of all things*, that is, to receive the glory of all things, makes his inheritance relate to him as a Mediator: But his *making the worlds by him* is the ſentence upon which the diſpute begins. The queſtion is, Whether theſe words denote a nature that is equal to the Father, or one that is ſubordinate to him? Whatever be the meaning of that expreſſion, it is evident that from it the Apoſtle aſcends to conſider, not what Chriſt is as a creature or as a Redeemer, but what he was in himſelf, abſtracted from all his works; and then tells us, that *he is the brightneſs of his Father's glory, and the expreſs image of his perſon.* This does not come in among any rewards beſtowed upon him. It is not the recompence of his death:

No; that is mentioned in these words, *He sat down at the right-hand of the Majesty in high places.* Upholding all things, and doing it as a God does, *by the word of his power*, is considered first, before he enters into the particulars of his merit, and the glory that arose out of it. This he did long before he took upon him our nature. And therefore, SERM. 50.

As he has thrown off the vail under which he was for some time obscured, he never designs to take it on again. The human nature shall no more darken the divine to the sons of men. They above shall *see him as he is*, see one like themselves united to a glory that no man has seen or can see. He is at the same time confessed to be *the Lamb in the midst of the throne*, and *the invisible God, who only has immortality, and dwells in the light that none can approach to.*

(3.) He may be said to be received into the glory of the Divine Nature, as he did afresh expose himself to the adoration of Angels. There were new orders issued out upon his resurrection, as the Apostle observes in a passage that I have often addressed to your thoughts: *When he brings the First-begotten into the world, he saith, And let all the Angels of God worship him.* Heb. i. 6.

The period of his bringing the First-begotten into the world, will be easily confessed by all to be, either his birth, or his resurrection. What is here affirmed is true of both, but it seems more natural to understand it of the latter: For the words are, ὅταν δὲ πάλιν εἰσαγάγῃ, when he brings him *again*, which he may be said to do from the time of his rising again, or his being revealed from heaven by the effusion of the Spirit. Here I would desire your notice of two things.

First, That this is a quotation out of the Psalms, and therefore must carry the same sense here that it does there, or otherwise the Scripture is rather perverted

SERM. 50. perverted than applied. You find it, Pſ. xcvii. 7. *Worſhip him, all ye gods.* Indeed you may obſerve here is an alteration in the words, which the Apoſtle would never have made, if it was abſolutely needful to preſerve the very ſound of the letter: Nor would the Holy Spirit have thrown ſuch a reproach upon himſelf, in departing from the plain words of the Old Teſtament, by bringing them with any variation into the New. However,

Secondly, He who is called the Firſt-begotten is recommended to the worſhip of all the Angels of God; not only ſet *above* them, for that he might be as a creature, but placed *before* them as the object of their religious adoration. That the term *worſhip* very often ſignifies no more than civil reſpect, cannot be denied; but it muſt ſignify in this place what it did in the Pſalms. The Holy Spirit never runs into the impertinence of bringing out words, and leaving the ſenſe behind him, and therefore you ſhall have no human deciſion to determine the meaning of this paſſage; read it in the Old Teſtament: *The Lord reigns, let the earth rejoice, let the multitude of iſles be glad thereof: clouds and darkneſs are round about him, righteouſneſs and judgment are the habitation of his throne; a fire goes before him, and burns up his enemies round about; his lightnings enlightened the world, the earth ſaw and trembled; the hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth; the heavens declare his righteouſneſs, and all the people do ſee his glory. Confounded be all they that ſerve graven images, that boaſt themſelves of idols; worſhip him all ye gods.* The queſtion upon the whole paſſage is, Whether it is to be underſtood of a ſupreme or a derived God? I need only ſay, *Conſider of it, take advice, and ſpeak your minds.*

Pſ. xcvii. 1,—9.

Judg. xix. 30.

SER-

SERMON LI.

April 24. 1720.

(4.) OUR bleſſed Lord is received into the glory of the Divine Nature, inaſmuch as from the time of his reſurrection he ſpeaks the language and uſes all the prerogatives of God. We may ſuppoſe what he ſaith in heaven, by what he ſaid when he was juſt going thither. He began to put on majeſty at the time when he was moſt to conceal it. He talks, in the view of all his ſufferings, like a conqueror more than a captive. Having told his diſciples, *that the hour was come, that they ſhould be ſcattered every one to his own, and leave him alone,* by which he deſcribes the unhappy and ſhameful condition that he was thrown into; he runs immediately into another view of that ſame period; *and lifting up his eyes to heaven, he ſaid, Father, the hour is come;*—the ſame hour that he ſpake of to his diſciples, when they were ſo faint in their zeal and he in his ſtrength,—the hour of thick darkneſs that was to come upon him,—the thing itſelf that he had prayed againſt, *Father, if it be poſſible ſave me from this hour, nevertheleſs for this cauſe came I to this hour;*—it is what he tells his enemies was *their hour,* and the power of darkneſs:—and yet, after all theſe melancholy things, he now ſpeaks of it as *his own, The hour is come; glorify thy Son, that thy Son alſo may glorify thee; as thou haſt given him power over all fleſh, that he may give eternal life to as many as thou haſt given him:*

SERM. 51.

John xvi. 32.

— xvii. 1, 2.

SERM. 51 *him:*—Let him have a glory equal to his empire over the whole extent of all nature, and to his title as the Fountain and Finiſher of all grace.

It is plain from this language, that he puts on the King, the Sovereign, at the time that he was going to be a ſacrifice. Though he appeared in his dyed garments, he was then *glorious in his apparel, travelling in the greatneſs of his ſtrength, ſpeaking in righteouſneſs, and mighty to ſave.* In that very hour when the human nature was to be laid low, he breaks through the clouds, by aſſerting the exiſtence, and claiming the privileges of *another nature.* He can ſcarcely be ſaid to plead in the form of a ſervant, though he was juſt a-going to give the moſt dreadful inſtance of his being ſo.

Iſa. lxiii 1, 2.

He was then upon the laſt and greateſt part of his obedience, that *unto death, even the death of the croſs,* and yet even then he ſpeaks the language of a GOD. What could the diſciples think of his prayer, when they ſaw him in that paſſive helpleſs way upon the croſs! How would they be able to reconcile the ſhame and ſcandal of his dying, to what he ſaid of *a glory with the Father before the world was!* When they beheld his agonies, and heard the greateſt complaint that ever was uttered, *My God, my God, why haſt thou forſaken me!* what harmony could there be between ſuch words and theſe that had lately flowed out of his mouth, *Father, I will that they whom thou haſt given me be with me where I am, that they may behold the glory that thou haſt given me, for thou lovedſt me before the foundation of the world!*

John xvii. 24, 25.

This was not the language of a ſuffering nature. He ſpake not theſe things as a man, but as he ſaith in that very prayer, *Theſe things I ſpeak in the world, that they may have my joy fulfilled in themſelves.* Though they were in a little time to ſee him under the wrath of God and ſcorn of ſinners, they

they must understand *that* as no more than the atonement that was made in one nature; but all this while, he had the unchangeable perfections of another. SERM. 51.

There is something in this prayer, and especially in that part of it which I have lately given you, inconsistent with his character as a sufferer, and his dependence as a creature. When he considered and expressed himself in fashion as a man, no word so assuming came out of his mouth, as *Father I will;* no, he disclaimed all authority as a subject; and *being made under the law*, never placed himself in that nature above it: *I came not to do my own will, but his that sent me;* and when *in the days of his flesh, he offered up strong crying and supplications, with prayers and tears*, he demands nothing; *not as I will, but as thou wilt.* It is evident, that in these words he talks within the limits of a creature and in the form of a servant; that though he was the best of creatures, the beginning of the creation of God, the chief of servants in whom God would be glorified, yet still he claims no authority; *he learned obedience by the things that he suffered.* But, Heb. v. 7.

What a nature is that which changes the language, that always gave us so great an example of humility? Who is this, that, speaking of his people's happiness, saith, *Father, I will* have it so; though when he speaks of his own, it is no higher than, *Not my will, but thine be done?* These parts in his carriage would be inconsistent if you did not understand them of two different natures. No creature ought to say what he says, because, whatever his merit might be, there is still an infinite distance between him and the Most High God; and especially considering the thing itself that he demands, *That they whom thou hast given me be with me where I am, that they may behold my glory.* What! shall one that durst not insist upon his

SERM. 51. own preſervation, be thus poſitive about the diſpoſal of all his people?

When the mother of Zebedee's children came with a petition that her two ſons might ſit, the one on his right-hand, and the other on his left, in his kingdom, he tells her it *was not his to give.* As man he was ſo entirely ſubject, that he had no right to appoint a precedency in his Church. And this ſhews, that they who call themſelves his vicars and repreſentatives, go a great deal farther than ever their principal did. They that think themſelves empowered to beſtow the chief places in a Redeemer's kingdom, aſſume a greatneſs that he himſelf never pretended to; for he tells this woman, who wanted to have her two ſons dignified and diſtinguiſhed, that it was not his to give, but it ſhould be given to them for whom it was prepared of his Father. And yet here he talks quite otherwiſe: 'A precedency in the Church 'below is not mine to give as a man, but eternal 'life is mine to give: I have a right to beſtow 'all that.' And how can this be allowed in one that is not God? 'I muſt leave it to the Father 'to fill theſe two places at my right and left hand 'in my kingdom, becauſe in this human nature 'he is greater than I. But I can tell even the 'Father himſelf, that *I will* have all my people 'with me in heaven.'

Certainly one that ſpoke after this manner, *thought it no robbery to make himſelf equal with God.* And what will he have them there for? *To behold the glory that thou haſt given me;* and leſt we ſhould look upon this as no other than the glory of his reward as a Mediator, he adds, *For thou lovedſt me before the foundation of the world.* 'The glory I ſpeak of is that which conſiſts in 'thy love; this love I enjoyed eternally before 'any of the duty that I have now gone through. 'Beſides a glory that is given as a recompence to

'my

SERM. 51.

'my actions, I had one with thee in perſon before 'the world was; and the glory that ariſes from 'this, is what I would have them behold in hea-'ven.' So that if you invert this whole paſſage, there are three things contained in it.

Firſt, That the Father had a love to the Son before the foundation of the world, antecedent to the obedience that he threw himſelf into. *Secondly*, That this love is the ground, the matter, the conveyance and perfection, of his chief glory. Though the human nature is advanced and highly exalted, yet the glory that he had before the world was, is the main inheritance, and what he would have his people behold; and this they will find is comprehended in an eternal love. And, *thirdly*, This glory is ſo great, that he ſets his throne as the throne of God. He ſpeaks the language of the Moſt High, and that not only to the world, but to the Father himſelf. He uſes words that conceal every thing of a ſubordination. When the Father ſpeaks to *him*, it is in theſe terms: *To the Son, he ſaith, Thy throne, O God, is for ever and ever.* When *he* ſpeaks to the Father, he claims the ſame equality, that the Father in ſpeaking to him had owned: *I will*, that they whom thou haſt given me be with me where I am.

Thus has the Scripture declared him to be above every name in Heaven. We read that *the throne of God, and the Lamb*, is there. Glory is aſcribed to Him that ſits upon the throne, and to the Lamb, for ever. Can we think that an inferior nature ſhall have equal praiſes? Indeed, if the diſtinction of ſupreme and ſubordinate worſhip had come from heaven, we might have carried it thither again. But theſe are no words that the Holy Ghoſt teaches; no worſhip at all is allowed in that ſtate but what is given to the Moſt High, if we may judge of what they do in the city, by the account we have from one who ſaw the

SERM. 51. the beſt repreſentation of it; I mean the Apoſtle John. He would needs have fallen down at the
Rev. xxii. 8. feet of the Angel to *worſhip him.* No manner of doubt he meant no more than a ſubordinate worſhip; there is no room to imagine that he looked upon this Angel as a God; and yet the anſwer is, *See thou do it not, for I am of thy brethren, worſhip thou God.* The force of what he ſaith lies in this, 'The worſhip thou oweſt to God is ſo great and 'comprehenſive, that *we* muſt not have it even in 'a lower degree. Every creature here, is thy fellow-ſervant.'

Chriſt himſelf, as a man, is one of our brethren. If an Angel, becauſe he is one of our brethren, is not to be worſhipped at all, then He who is the firſt-born among many brethren has no claim to it; and it is certain he has not in that relation: but yet it is equally evident, that the praiſes given up to the Father are, in the ſame language, offered to him, which makes it needful for us to conceive of him as infinitely more than a Mediator, and that is, *over all, God bleſſed for ever.*

(5.) He may be ſaid to be received into the glory of the Divine Nature in the Church upon earth, becauſe he reveals himſelf to his people in this world as the Moſt High God. This is a doctrine that I hope you have already heard in the evidence of it through ſeveral diſcourſes, and therefore I have no need to enlarge upon it again.

I have ſhewn that he could not be *juſtified in the Spirit* if he was not God. It is beneath the eternal Spirit to come down from heaven, and lay out all his teſtimony to the honour of a creature. No; when he glorifies Chriſt, he does it by taking the things of Chriſt, and ſhewing them to us, *i. e.* letting us know what he is: and what are the things that he thus diſcovers? no leſs than the whole
John xvi. 15. treaſure of the Divine Nature: *All that the Father has*

has is mine, and therefore I said, He shall take of SERM. 51.
mine and shew it unto you.

He could not be *preached unto the Gentiles* if he was not God. The great subject of our ministry is more than a creature. We durst not call people from their dumb idols to trust in a Saviour, if he were not *the living God.*—Nor is he *believed on in the world* under any other notion; believing that he was an extraordinary prophet, is no more than believing that he had a miraculous birth; neither of these is believing in him, or resting our souls upon him for salvation.

If an Angel were to come down into our nature, he might be produced in a glorious manner, and would be furnished with great qualifications, and I could believe all that was said of him; but this falls vastly short of believing *in him.* I can commit the keeping of my soul to none but *a faithful Creator.* Any of the inhabitants above may be *the messenger of glad tidings,* but it requires a nature greater than was ever created to be *the author of eternal salvation.* David thought so, when he said, *Into thy hand I commit my spirit, for thou* Psal. xxxi. *hast redeemed me, O Lord God of truth:* And Ste- 5. phen meant no less in the last cry of his faith, *Lord Jesus receive my spirit.* Acts vii. 59.

Thus is he revealed *unto us,* but how is he revealed *in us?* for that is the expression that the Apostle uses when he speaks of practical religion, *it pleased God to reveal his Son in me.* As this is a Gal. i. 15, word which man's wisdom never taught, so it be- 16. longs to a thing that man's wisdom never felt, and what no hypocrite has been acquainted with.

Our Lord told the disciples, *I am with you al-* Mat. xxviii. *ways to the end of the world;* that relates to their 20. work in general: in particular he says, *Where two* — xviii. *or three are met together in my name, there am I in* 20. *the midst of them;* not in a bodily presence, or visible representation, but in such a manner as shews his

SERM. 51. his Divine glory. *The New Jeruſalem*, the Goſpel
Rev. xxi. Church, *comes down from God out of heaven, prepa-*
2, 3. *red as a bride adorned for her huſband:* Upon which
ther was *a great voice out of heaven, Behold the*
tabernacle of God is with men, and he will dwell
with them, and they ſhall be his people, and God him-
ſelf ſhall be with them, and be their God. Who is
— 6, 7. this God? He that ſpoke afterwards, and *ſaid, It is*
done: I am Alpha and Omega, the beginning and the
end: I will give to him that is athirſt of the fountain
of the water of life freely: He that overcomes ſhall
inherit all things, and I will be his GOD, *and he ſhall*
be my ſon. It is He who has his tabernacle with
men.

Thus converted ſinners have found it. If a man that is unlearned, or ignorant, comes into your aſ-
1 Cor. xiv. ſemblies, and *the ſecrets of his heart are made ma-*
24, 25. *niſeſt, he is convinced of all, he is judged of all.*
Chriſt Jeſus, whom he once deſpiſed, has laid him open to himſelf; and what is the conſequence of this change? *He falls on his face and worſhips God, and confeſſes that* GOD *is among you of a truth.* What he ſaith gives no teſtimony to Chriſt's being among them, or the truth of that religion which he did not underſtand before, unleſs you will make his ſaying, *God is among you*, to tally with our Saviour's promiſe, When two or three are met in my name, *I am* in the midſt of them.

We read of *God's raiſing him from the dead*, which muſt be underſtood of his human nature. The Divinity could not die, and was not buried.
Eph. i. 20, *Setting him at his own right-hand, far above all*
21, 22. *principalities and powers*, you muſt refer to his office as Mediator. *He is made Head over all things to the Church, the fulneſs of him that fills all in all.* A head of *authority* he may be by conſtitution, but his being a head *of influence* ſuppoſes a nature agreeable to what ſhall be done by him, and that is
— ii. 1. to *quicken thoſe who are dead in treſpaſſes and ſins.*

It

It is all one to the argument, whether these last words are to be understood of the Son or of the Father. If we may apply them to the Son, that it is he who converts the soul, then the proof is made at once; and if this is mentioned as an act of the Father, it is that we may conceive of it as the greatest work of God. Now, it is no more than we read of our Saviour in other places, that *as the Father quickens the dead, and raises them, even so the Son quickens whom he will:* It is *He who sanctifies;* He is the *Author*, and will be the *Finisher*, of our *faith.* SERM. 51. John v. 21. Heb. xii. 2.

Thus have I considered the manner of our Lord's coming by this glory, or how we are to apprehend his being RECEIVED into it, in his lower nature as *man*, in his office as *Mediator*, and, lastly, as he is in the form of *God.* I will give you an application of this part of my subject, before I pass on to another.

(1.) If he was thus received into glory, then you may be very well assured, he will never lose that glory: *He sits at God's right-hand, till all his enemies are made his footstool.* And this is a perpetual honour, as the Apostle observes in his quotation of that passage, *After he had offered one sacrifice for sin, he* FOR EVER *sat down at the right-hand of God; from henceforth expecting till his enemies be made his footstool.* Psal. cx. 1. Heb. x. 12, 13.

You must not conclude from these things, that there will be no opposition made to him; for as *the god of this world* is his great antagonist, so his way of pushing on the war is by *blinding the eyes of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of the invisible God, should shine into their hearts.* Satan's own eyes are open enough, he knows Him who he is, (as he has often confessed), *The Holy One of God;* and therefore as he can never succeed upon himself in contradicting the Divinity of a Saviour, he throws 2 Cor. iv. 4.

the

SERM. 51. the rebellion into another form, and has his tools in an unbelieving world. His influence upon them, they may apprehend, does only lead them into the acts of *free thinking*, but it is indeed *blinding* their eyes. It is no matter what splendid names they may give to this temper, when the Father of lights himself has called it a blindness. Jesus himself
Joh. ix. 39. has said, *For judgment am I come into this world, that they that see not might see, and that they which see might be made blind.* Thus Esaias had said be-
——xii. 40. fore, *He has blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted.*

We read of great men that are engaged against
Ps. ii. 1, 2. him; but all this while *the heathen rage, and the people imagine a vain thing*, when *the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed.* The Apostles gave a twofold interpretation of this passage. *First*, It was true personally, referring it all to the malice of men against our blessed Lord
Acts iv. 24, &c. himself. *The heathen raged*, and the people, (that
——27. is, the Jews), imagined a vain thing: *For of a truth,*
28. *against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, have joined together, to do those things which thou hast determined should be done.*

Secondly, They take the sense of the prophecy to be extended farther, and believed themselves in-
——29, cluded in the design of these words: *Now, Lord,*
30. *behold their threatnings, and grant unto thy servants that with all boldness they may preach thy word;* and they did not only pray for this mercy, but were confirmed in their belief of it: for this they could rest themselves upon the words of David, that *He who sits in the heavens shall laugh, the Lord shall have them in derision; yet have I set my King upon my holy hill of Zion.* He laughs at their rage,

he

he ſees it is a vain thing that they imagine, and not- SERM. 51.
withſtanding all their oppoſition, the Father will maintain his own appointment in theſe two particulars with reſpect to a Saviour:

1. In his ſole authority over his Church.
2. In the full and proper Divinity of his Perſon.

Theſe are things that He has eſtabliſhed. Chriſt is not only exalted in heaven above all the injury that their unbelief and malice would do him, but they ſhall not be able to carry their point upon earth.

1. One thing which He that ſits in the Heavens will ſecure, is the authority of a Redeemer over his Churches. *I have ſet my King upon my holy hill of Zion.* And this is not only true in fact, but he has raiſed up witneſſes to own it. Though theſe are oftentimes *clothed in ſackcloth*, nay, more than that, have their veſtures, like his, *dipped in blood,* Rev. xii. 11. *yet they overcome by the blood of the Lamb, and the word of their teſtimony, and they love not their lives unto the death.* If cruelty and fraud could have rooted this principle out of the earth, it had ſwum away in the rivers of innocent blood that have been ſhed in the defence of it. We ſhould have loſt it with our martyrs, ſeen it killed at their executions, and buried in their graves: But it is ſtill alive; upon *that* our *God has founded Zion, and the poor* Iſa. xiv. ult. *of his people ſhall truſt in it.*

No manner of doubt, when perſecution brings us under a ſcrutiny, many thouſands will rather give up the truth than give up themſelves, and will ſcarce be Proteſtants at the ſtake, though they are well paid for being ſo in the church. But I make no queſtion, that when all the greatneſs and the eſtabliſhments of this world turn againſt the doctrines of religion, the God of grace will raiſe up ſome to aſſert the Goſpel without a human law, which they have honeſtly profeſſed with one. With

SERM. 51. such a spirit was the Protestant religion spread over the nations. They tore the name of Christ out of the hands of the man of sin, who pretends to represent him. The Lord *consumed him with the breath of his mouth, and destroyed him with the brightness of his coming.*

2. Another thing that the Great God will not give up, is the doctrine of our Lord's Divinity. Who is this King upon the holy hill of Zion? Or rather, let us first enquire what is meant by *Zion* itself? Certainly not the hill which is now ploughed as a field, and made as the high places of the forest, but the Church of the New Testament, the *mount Sion which is the city of the living God:* and who is the *King* exalted there, but He that suffered in view of the former Zion? Now, it is said, that *the Lord shall reign for ever, even thy God, O Zion, to all generations.* He that is exalted upon this hill is *Jehovah, whose kingdom is an everlasting kingdom,* and who is also the God of his people. Thus, Zion that published glad tidings about the Messiah, speaks of him in this language, *saying to the cities of Judah, Behold your God!*

Heb. xii. 22.

Psal. cxlvi. 10.

Isa. xl. 10.

And indeed the Psalmist having introduced the Father as giving out that resolution, *I have set my King upon my holy hill,* brings in the Son as replying to it, or rather enlarging upon it, *I will declare the decree, the Lord has said unto me, Thou art my Son, this day have I begotten thee.* The season that this refers to, the time of Christ's making the declaration, the Apostle tells us was his resurrection. The decree itself is, that the Lord saith to him, *Thou art my Son,* not that the relation began then, but the meaning is, that from this time it shall be owned; he would shew him afresh to the world; and as the resurrection itself is an evidence by which he was *declared to be the Son of God with power,* so the sending down of the Spirit afterwards was to carry the testimony into the hearts

hearts of men; and therefore all our owning him to be King upon his holy hill of Zion, amounts to little without a confeſſion of this, as the moſt important doctrine, that he is *the Son of God.* SERM. 51.

We are not merely conteſting with the Jews, whether Moſes or Jeſus ſhall be head of the Church, *i. e.* whether this perſon or that ſhall give us laws; but the queſtion is, whether He who is the head of the Church, is a creature or a God: Now, the decree which He declares, and which they that are faithful will never ſhun to declare, relates to his Divine Nature.

That he is called the Son of God becauſe of his miraculous birth, his great qualifications and purity, is true enough; but this falls ſhort of the *decree.* If that was all that he meant by it, the name might have been given to the Angels, and the Apoſtle could not have bore up with this challenge, *To which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee?* They are called the ſons of God; and though it is true, they are not raiſed from the dead, yet if the day of reſurrection would have been the day of his declaring them begotten, it is what all the ſaints ſhall have.

But it is plain, that the title of *Son* here, is to be taken, as it is every where elſe when we uſe it properly, to expreſs a fameneſs of nature with the Father. Angels and men are only called the ſons of God by a figure; and though it is ſaid, *Of his own will has he begotten us by the word of truth,* it is to be underſtood with a limitation: But when the higheſt name that God gives to our bleſſed Saviour is calling him *his Son,* the generation he ſpeaks of is not to denote any period when it was done, but an equality of exiſtence; or otherwiſe the words Father and Son muſt be made to ſignify in the Divine Nature what they never do in the human, two different ſorts of being. Jam. i. 18.

(2.) If

SERM. 51. (2.) If he is thus received into glory, let it be an argument for receiving him into your own ſouls. Admire the condeſcenſion that ſhines through thoſe
Rev. iii. 20. words, *Behold I ſtand at the door and knock, if any man hear my voice and open unto me, I will come in and ſup with him, and he with me.* O ſinners! will you reject Him who delivers his importunity from a throne? He begs admittance into your hearts ever ſince he has laid aſide the form of a ſervant.—Cry out as Thomas did, *My Lord, and my God!*

(3.) Conſider the happineſs of as many as re-
Joh. i. 12. ceived him: *To them gave he power to become the ſons of God, even to them that believe on his name.* I will mention but two things in a way of exhortation and comfort.

Firſt, Take care that you do not let him go, ei-
Heb. xiii. 8, 9. ther in doctrine or practice. *Jeſus Chriſt is the ſame yeſterday, to-day, and for ever;* and therefore, *be not carried about with divers and ſtrange doctrines.* You have heard of his perfections; it is not enough that you admire thoſe of his human nature; the princes of this world owned all that, and it was pure ignorance of other things that *made them crucify the Lord of glory.* If you give up his Divinity, you will be but empty profeſſors of him, and he but an empty Saviour to you. As it is a God whom you are contending for, ſo he can be no leſs whom you depend upon. He that is able
Jude 24, 25. to keep what you have committed to him, *able to keep you from falling, and to preſent you faultleſs before his own glory with exceeding joy, is the only wiſe God our Saviour.* Know the truth, and the truth ſhall make you free. This is your crown, and take heed leſt any man run away with it. He that ſaves your ſouls, he that will raiſe your bodies,
Phil. iii. 21. muſt have a power by which he is *able to ſubdue all things to himſelf.*

Secondly,

Secondly, Support yourſelves with the hope of being received where he is. Then you will behold the glory that ſome deny with rage and confidence, foaming out their own ſhame; and which is always owned to be unſpeakable. It is the matter of our teſtimony upon earth. We believe, and are ſure, that he had a glory with the Father before the world was; but what this is, is a queſtion that overwhelms us all at once; however, the day is coming, when we ſhall know, *That he is in the Father, and the Father in him, and he in us.* SERM. 51. John xiv. 11. & 20.

SERMON LII.

May 8, 1720.

THE ſecond general head which I have always given you under every branch of this great ſubject, was to open what we have been inſiſting on, as an argument of our Lord's Divinity: and therefore by the rules of method that I have all along obſerved, I muſt now have ſhewn you, that as God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, and believed on in the world; ſo it is no other than the ſame living and true God who is *received up into glory*. But a ſmall return of thought upon what you have heard, will ſhew you, that this deſign is already anſwered; for I have in ſeveral particulars fairly proved, that the glory which Jeſus Chriſt is now poſſeſſed of, is the peculiar of the Divine Nature, and that many things which the

SERM. 52. the Scripture ſaith of him, could not be laid down, with either modeſty or juſtice, if he was not the Moſt High God.

This argument I have drawn through the particular attributes of ſpirituality, omniſcience, almightineſs, omnipreſence, and eternity; the creation that he has wrought, and the worſhip that he receives. You have heard at large, that theſe things are never ſaid of a creature; that God has always claimed them as his own, and has frequently told us, that they ſhall not be given to another; that if ſuch characters do not belong to him alone, we have no notion left under which to conceive of a God; all diſtinctions are thrown down and laid open, that he has eſtabliſhed between himſelf and his creatures. If another being has a power that is almighty, and an underſtanding that is infinite; if he can fill the heaven and the earth; if he is unchangeable in his nature, and receives the higheſt expreſſions of homage; I ſay, if any one can have theſe things affirmed of him, and yet not be God, we are at a loſs to know what God is, and have not one character left for him which may not be given to another.

And yet in the fulleſt manner, with terms unlimited and undiſguiſed, are theſe divine perfections revealed as belonging to the great Redeemer. Thus the Holy Spirit has declared him; thus his people in every age have received him. Thomas calls him *his Lord and his God*, and ſo muſt we, if we are of thoſe bleſſed ones that have not ſeen, and yet have believed. *Theſe things are written, that we might believe that Jeſus is the Chriſt the Son of God, and that believing we might have life through his name.* This is the truth they have witneſſed to, this is the food they lived upon, and the good doctrine they were nouriſhed with.

John xx. 28, 29. 31.

I have given you the arguments juſt as I have found them, propoſing this great article in no other light

light than that of plain Scripture, comparing spiritual things with spiritual. Had the arguments been charged with insufficiency, I should gladly have attended to any thing that might prove it. But when, instead of fair answers, the whole work is called *enthusiasm*, you may be sure the victory is gained; for that is always the last refuge of a baffled enemy, who goes off the field, running and railing, and rather than not be insolent grows profane; *turning aside to vain jangling, understanding neither what they say, nor whereof they affirm. They speak evil of the things they understand not, and shall utterly perish in their own corruption, counting it pleasure to riot in the day time, spots and blemishes, sporting themselves with their own deceivings.* On these accounts I am prevented of considering this branch of our religion in the way that I have taken with all the rest; for, having in the first part of my work, proved that the glory of Christ is a glory that he had in communion with the Father and in full equality to him, I would not enter upon that argument again. SERM. 52. 1 Tim. i. 6, 7. 2 Pet. ii. 12, 13.

I shall therefore pursue this proof another way, by considering what is offered against it. By the faithful word *we are to exhort and convince the gainsayers, the unruly and vain talkers and deceivers, whose mouths must be stopped, because they subvert whole houses, teaching things which they ought not.* That an opposition is made to this glorious doctrine, can hardly be denied by any of us. *Do they not blaspheme that worthy name by which you are called?* If you have not heard the arguments, yet you have *heard the slander of many.* Tit. i. 9, 10, 11. Jam. ii. 7.

The defamation that flies at large, *the trial of cruel mockings*, cannot be for our subscribing what we believe, but for believing what we subscribe: Could we have been content to stab the doctrine with the very pen that signed it, we might have gone untouched in our reputation. If they could once

SERM. 52. once have made us aſhamed of our glory, they had ſoon brought us to *glory in our ſhame.* But it is for the ſake of Chriſt that men ſeparate us from their company, and *caſt out our names as evil:* And we are taught what to do in ſuch a day; to *rejoice and be exceeding glad, for the great reward that is laid up in heaven.* However, let us *ſtand* Phil. i. 27, 28, 29. *faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel; in nothing terrified by our adverſaries; which is to them an evident token of perdition, but to us of ſalvation, and that of God: For to us it is given in the behalf of Chriſt, not only to believe in his name, but to ſuffer for his ſake.*—I ſhall do theſe three things:

1. Give you ſome account of the *oppoſition* that is made to this doctrine of Chriſt's Divinity.

2. The *reaſons* that are pleaded for the opinion.

3. The *ways* that are taken to promote the cauſe.

1. The oppoſition that is made to our Lord's Divinity has been various. Truth, like the ſun, has kept its place for ſeveral ages; the faith delivered to the ſaints is the faith that is yet admired by the ſaints; they are *built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.* But error keeps wheeling round, carrying on the ſame deſign through all forms and ſhapes. The corruptions in doctrine are uſually called after the people that ſpread them in the world; and all theſe names have been taken up, as God foretold, *for a curſe among his choſen.* The men that perverted the truth, made a little rumbling in the Church for a while; but as *their root was rottenneſs,* ſo *their bloſſom went up as duſt.*

Samoſatenus was one of this wretched number a long while ago; a man of a moſt vicious life, who having denied the Lord that bought him in practice, as a bubble to his conſcience, did it afterwards in doctrine. His notions were very little different

different from those that the two *Socinus's* the uncle and the nephew, revived a great many ages after, by which they blasted the Reformation in Poland, and with respect to the Protestant faith, *turned a fruitful land into barrenness.* These assert, that Christ is no more than a man divinely inspired, and deny that he had any existence before *that* in the womb of the Virgin Mary. I do not find that their notion goes any higher than what the Apostle tells us his very enemies had of him: *Ye men of Israel, Jesus of Nazareth was a man approved of God among you by signs, and miracles, and wonders, which God did by him in the midst of you, as ye yourselves also know.* SERM. 52. Acts ii. 22.

Others have carried on their quarrel with the truth in a different way. These were those called *Aetians* and *Eunomians*, who said God might be comprehended by us, (as if they were resolved to set out with impudence enough), and that the Son was altogether unlike the Father in being, power, and will, and that the Spirit was created by the Son; that Christ did not take to him a human soul, but only a body.

These were also the opinions of the *Arians*, though they spake with a greater veneration for the dignity of the Son than the other had learned to do, calling him the best and most glorious creature. The *Ebionites* were much earlier than these that I have mentioned, but held almost the same opinions with those that make up the Socinian system.

The *Macedonians* seem to be only the dregs of the Arians about the year three hundred and twelve. Their boasted opinion was, that the Son is not of the same essence with the Father, but only like him. Besides these, we read of the *Noetians*, the *Praxeans*, and the *Sabellians*, who made the names of Father, Son, and Holy Ghost, to be no more than three different characters and re-

SERM. 52. preſentations of God; ſo that when we conſider him as a Creator, he is to be called the Father,—as a Redeemer, the Son,—and as a Comforter, the Holy Ghoſt. Theſe denied the *Perſons* as the other did the *Nature:* Hence they aſſerted, that the Father was born, ſuffered upon the croſs, and roſe again from the dead; for which they were called *Patripaſſians*.

As theſe perſons were very confuſed in their opinions, they could be no leſs in their practice.

The *Arians* ſpake of Chriſt with more reſpect than thoſe that went before them, but denied him to be the proper object of worſhip. The *Samoſatenians* would not baptize in his name. The *Socinians*, though they conceived of him in the ſame manner, nevertheleſs declared that divine adoration ſhould be paid to him. This very difference was the thing that ſplit the antitrinitarian intereſt in Poland, and you may be ſure it will have the ſame fate in England, when the hot humour that now breaks out againſt the truth is ſtruck inwards, as it ſeldom fails to do in a little time.

At preſent we have a ſcheme advanced that would ſeem to be different from all thoſe that I have mentioned; but if you enquire into it, you will find it diſtinguiſhed from *Arianiſm* by nothing elſe but cowardice and confuſion: That is, if it is not Arianiſm, it is nonſenſe. Thus a certain author in our days has delivered his thoughts in theſe propoſitions.

That 'with the Father, who is the firſt and ſupreme cauſe, there has exiſted from the beginning a ſecond perſon, who is his Word and Son; 'and with the Father and Son there has exiſted 'from the beginning a third divine perſon, who is 'the Spirit of the Father and the Son. That 'the Father alone is ſelf-exiſtent, underived, unoriginated, and independent. That the Father 'is the ſole original of all power and authority,

'and

SERM. 52

'and is the author and principle of whatever is 'done by the Son or by the Spirit; and that the 'Scripture, when it mentions the one God, or 'the only God, always means the Supreme Person 'of the Father. That the Son, or second Person, is not self-existent, but derives his being, or 'essence, and all his attributes, from the Father, 'as from the supreme cause.'

In the next proposition he distinguishes himself both from the Arians and from those that I hope we may be yet allowed to call *orthodox*. 'They,' saith he, 'are worthy of censure, who either, on 'the one hand, presume to affirm that the Son was 'made ἐξ ἀκ ὄντων out of nothing, or, on the other 'hand, that he is a self-existent being.' And the ground of this critical peculiar he lays down thus: 'That the Scripture in declaring the Son's deri'vation from the Father, never makes mention of 'any limitation of time, but always supposes and 'affirms him to have existed with the Father 'from the beginning, and before all worlds. They 'are also justly to be censured, who, presuming to 'be *wise above what is written*, and intrude into 'things which they have not seen, presume to 'affirm, that there was a time when the Son was 'not.'

Thus have I laid before you what is usually called *the new scheme*, in the very words of the man that has drawn it. I hope you have heard so much of the Deity of our blessed Lord, in a long train of discourses, as will convince you it is not a thing to be distinguished away into some uncertain medium between a God and a creature.—I would observe two things upon all these propositions.

First, That they are far from being delivered in Scripture words. I believe there never was a creed or catechism in the universe that did more positively determine the sense of the Bible with less use of the *language*; and therefore it is cutting

SERM. 52. ting us both ways, that this is admired as *Scripture-doctrine* by the very people that talk ſo much againſt *Scripture-conſequences*. Though perhaps one may find an excuſe for that management; for indeed I cannot take theſe propoſitions to be *Scripture-conſequences*, as has been abundantly ſhewn by ſeverals, whoſe praiſes are in all the churches of Chriſt, and will, I doubt not, farther appear from different quarters, as we come to be daily taken off from our lower debates, and driven to ſecure the foundation.

Secondly, I may farther obſerve, from this man, and his communication, that it is a hard thing to eſcape his cenſures. His charity has pitched itſelf in a point, and we loſe it, if we take one ſtep beyond the narroweſt notion that ever was advanced in the world. *They are to be cenſured* who ſay the Son is a creature, and they are to be cenſured who ſay he is a God; and what then muſt become of all the world, who till now never imagined there was any medium between theſe two? We muſt not be allowed to ſay he had a beginning, or that *there was a time when he was not*, nor muſt we call him eternal. Reaſon and Scripture, philoſophy and revelation, the light of nature itſelf, have always taught us to ſay, that there was one ſupreme cauſe, and every being is either that firſt Being, or made by him. If he was made, there muſt be ſome moment of time when he was not made. Every thing, but that individual firſt cauſe, had a beginning; no exiſtence could be eternal but what was neceſſary.

Did ever any learning talk againſt theſe maxims? Well may that be called a NEW SCHEME that deſtroys all the principles that are as old as human nature! And how bold is it to *cenſure men* for not coming into an opinion that is flat folly to univerſal reaſon! that a Being may be neither made nor unmade, neither have a beginning,

ning, nor be without beginning! neither be a God nor a creature! derive from another, and yet be coeternal with that other! SERM. 52.

No wonder that we read ſo much againſt a *certainty* in matters of *faith;* for this is the way to loſe it in matters of *reaſon.* Was there ever any myſtery ſo inconceivable as this heap of thoughts? Cannot I as ſoon believe that three are one, as that any thing can *be* and *not be?* Can there be in any doctrine of the Chriſtian religion a more horrible jar, than to talk of a derived God, an originated eternal eſſence?

You ſee what a wilderneſs we are thrown into, a wide and howling wilderneſs, when we leave the right ways of the Lord. I believe verily that the Arian ſcheme is never the more agreeable to Scripture than this; but I am ſure it is more agreeable to ſenſe. Theſe people are fairer adverſaries than ſuch as ſend out their opinions in maſquerade. The *Arians* are *cenſured* by their younger brethren for ſpeaking out, and acting in open day-light. And though *they* made a terrible ſlaughter in the peace of the churches, yet nothing is ſo frightful to an honeſt man, as *a peſtilence that walks in darkneſs,* that we ſuck in without ſeeing it.

Others have lighted their candles at this author's; but as they do not write with his caution, it will be very hard for them to keep clear of his cenſure. We are told by one, 'that the Word, 'or the λόγος, was an intelligent Agent or Being 'diſtinct from the one God the Father; and 'that to aſſert that he was the ſame Being with 'the Father, is to aſſert that he was the Father.' And again, 'That Chriſt is not repreſented in the 'Scripture as equal to God, and that the ſame ab'ſolute perfections are not aſcribed to Chriſt which 'are to the Father.'

I hope the contrary to this has appeared from ſuch a collection of ſcriptures as all the adverſaries

SERM. 52. ries in the world will not be able to gainſay or reſiſt. And yet this perſon in another of his propoſitions tells us, 'Chriſt is to be worſhipped.' The very thing which another of them exclaims againſt, and ſtorms in a queſtion, 'What ſhall we 'ſay in the great day of account, when we are 'accuſed under pretence of honouring the Son, of 'giving him the honour that is only due to the 'Father?' That which the one makes dutiful, the other makes tremendous! The one ſaith, we are not Chriſtians without it in this world; the other ſaith, we ſhall be condemned for it in another.

What a ſtrait is a ſerious perſon drawn into by the claſhing of two authors who both write for the ſame cauſe! There is not ſuch a venture for a poor ſoul in this caſe, as there was for the lepers at the gate of Samaria. They knew if they went into the city they ſhould die with famine, if they ſtaid on the outſide they muſt die with waiting; but they had a *third way* for it. Now, here faith is hung in ſuſpenſe in the greateſt doctrine, whether Chriſt is God or creature; and it muſt be ſo in a continual practice, whether he is to be worſhipped or no. Having firſt determined that we worſhip we know not what, they at laſt leave us undetermined whether there ſhould be any worſhip or no.

He that is againſt the worſhip of Chriſt *calls* it idolatry, and he that is for it *proves* it ſo; for his next propoſition is this, 'That Jeſus Chriſt in 'both natures, and not in one only, is to be con'ſidered as the object of that worſhip which Chri'ſtians are to pay him.'

This is deſtroying natural and revealed religion together. The human nature of Chriſt never received any worſhip. Chriſtianity has not advanced any thing ſo monſtrous as an oppoſition to the firſt principle of all religion: *Thou ſhalt worſhip*

worſhip the Lord thy God, and him only ſhalt thou ſerve. This is one of our beſt arguments againſt the ſuperſtition of the *Papiſts*, the ſplutter they make with crucifixes and tranſubſtantiation; for if the body of Chriſt were really there, they ought not to adore it. But theſe *new ſchemes* will bring us into our old abominations; and by breaking the bonds of a divine authority aſunder, they prepare us for a return under that yoke, that *neither we nor our fathers were able to bear.* SERM. 52.

Another propoſition of this author's, which he gives as the ground of what I have now conſidered, is but a broken reed to it. He ſaith, that 'the 'grand reaſon the Scripture gives why we are to 'worſhip the Son, is becauſe the Father has ap-'pointed us ſo to do, and has given him a right to 'our worſhip.'

But did the Father ever appoint us to worſhip a creature? Has he not, both in the Old and New Teſtament, challenged all religious worſhip to himſelf, always profeſſing that *he will not give his glory to another?* Has he changed his mind after ſo many oaths? for *he has ſworn by himſelf, and the word is come out of his mouth in righteouſneſs.* But beſides, has he made the human nature of Chriſt capable of our worſhip? Worſhip is an inward act of the ſoul, the employment of our faith, fear and hope, upon certain objects; and this is often expreſſed in the duty of prayer, calling upon ſuch a one, drawing nigh to him, and depending there, with an adoring eſteem of his perfections; knowing that he is able and willing to help me. Now, this can never be ſaid of any perſon, or any nature, that is not omnipreſent; and therefore if the human nature of Chriſt is not ſo preſent with me on earth, as I believe the divine is, I worſhip it in vain. Iſa. xlv. 23.

The Scripture has given me no room for ſuch filthy folly as this is. I know that *it* is in heaven, and

SERM. 52. and we cannot part with it from thence: *it* is always *before* the throne, as the *divine* is always *upon* it; and therefore to worſhip this nature, is to call upon that which is not omniſcient, and ſo cannot hear me; nor omnipotent, and ſo cannot help me.

Thus do men talk at random about the greateſt things that ever the world had a concern in; what they are to *think*, and what they are to *do*. The Heathen are charged with ſerving thoſe who by nature are no Gods; and we have our dependence upon One who by nature is not ſo, but only by office. Or, if he is called a God, we are told that he has not what agrees with every man's notion of the ſupreme God, that he is *not ſelf-exiſtent*.

I am ſorry to find ſo dangerous an expreſſion in a book called, *Self-dedication perſonal and ſacramental*, where we are exhorted to 'truſt the Lord 'Jeſus Chriſt with our ſouls, and to pray to him 'as the object of worſhip, and fountain of good.' But I fear what follows will rather ſhock the faith of a Chriſtian than direct it. 'It is true,' ſaith the author, as if he was afraid his readers ſhould overdo it in their duty to Chriſt, 'he is the be-'gotten of the Father, and ſent of the Father, 'and the Father is greater than he, and the head 'of Chriſt is God. The Son derives of the Fa-'ther, and is not properly ſelf-exiſtent.' And it makes the matter ſtill worſe, for thoſe paſſages out of the Athanaſian and Nicene creeds that have always been underſtood for an oppoſition to this notion, to be thrown into the margin as a defence of it.

To talk of one that is eternal God *deriving* from another, is to throw out a vile contradiction. If it is to be underſtood of his mediation, or his office as a ſervant, thoſe places of Scripture are eaſy enough, that *the Father is greater than he, and the head of Chriſt is God*. But a deriving Deity, or that He

He who gives exiſtence to all other things, ſhould not be *ſelf-exiſtent;* that He by whom all the creation conſiſts, ſhould himſelf be dependent; what a confuſion is this to reaſon, what a cruſh to faith? SERM. 52.

I ſhall only mention one perſon more who has openly told us, that 'the commonly received opinion about the Trinity has its beſt advocates among the Jeſuits.' In a book, which, according to his notorious modeſty, he called, *The weſtern Inquiſition*, he has given us this confeſſion of his faith: 'I am not of the opinion of Sabellius, Arius, Socinus, or Sherlock; I believe there is but one God, and can be no more; I believe the Son and Holy Ghoſt to be Divine Perſons, but ſubordinate to the Father; and the Unity of the Godhead I think to be reſolved into the Father's being the fountain of the Divinity of the Son and Spirit.'

I ſhall in the next diſcourſe lay before you the *arguments* they give for their opinions, and ſome account of the *methods* they take to promote them. And as I think the former will never convince a man that is *ſerious*, I am ſure the latter will never be endured by one that is *honeſt*.—I will diſmiſs you at preſent with one reflection upon what is offered againſt that good confeſſion, 'that there are three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory:'

That this has been always received wherever the *Chriſtian* religion hath broken out in its full light, and wherever the *Proteſtant* cauſe hath revived it. In the truth of this faith our fathers lived, in the joys of it they died; and therefore what Jeſus and Holy Spirit are we now called to? *Gods whom ye knew not, new gods newly come up, whom your fathers feared not. Of the Rock that begat us* we are growing unmindful, and have *forgot the God that formed us.* And is our religion ſo tri- Deu. xxxii. 17, 18.

SERM. 52. fling, that we ſhall loſe it in our ſleep, or change it
2 Tim. iii. 14. for a dream? No; *let us continue in the things that we have known and been aſſured of, knowing of whom we have learned them.*

May 22. 1720.

SERMON LIII.

I HAVE given you, without any fraud, the opinions that have broken the peace of our churches, to the defilement of the Chriſtian faith, and the confuſion of brotherly love; an argument, that *wiſ-*
Jam. iii. 17. *dom* muſt firſt be *pure* before it can be *peaceable, gentle, or eaſy to be entreated.* I have not acted in the way that theſe men uſe with others, but in their own words, and in full quotations. The ſum of what they ſay you may take in theſe four particulars.

1. They are agreed that the name *God* is given to Chriſt in the Holy Scriptures; but it is a poor and ſcandalous hypocriſy which they come into upon this head. One while declaring that they are as much for the Divinity of Chriſt as others, and yet upon ſome occaſions ſpeaking of his title with all the diminution that can be. Such an uncertain declaration is that, when perſons ſay 'they 'are for *the proper Divinity* of our Saviour, though 'they knew that by proper Divinity, one ſide 'means the ſame with what is aſcribed to the Fa-'ther, and the other no more than may be affirm-
2 Cor. iv. 2. 'ed of a creature.' *We have renounced theſe hidden things of diſhoneſty, and dare not walk in craftineſs,*

neſs, or handle the word of the Lord deceitfully, but by a manifeſtation of the truth would commend ourſelves to every man's conſcience in the ſight of God. SERM. 53.

2. They ſay, notwithſtanding their calling him God, that he is *not ſelf-exiſtent*, that he *derives* from the Father, and that they have no other way to ſecure the Unity of the Divine Nature, but by affirming there is no more than One Perſon, who is truly and eternally God. It is here that the ways part; upon this queſtion we are divided, whether the Scripture in calling Chriſt *God*, means any leſs than it does in calling the Father *ſo*.

We have no controverſy whether *He* has the name or no, or whether a *creature* may not have it. They yield the former to us, and we the latter to them; and therefore it would be the ſhorteſt, as well as the faireſt way, to examine, whether the Holy Spirit has taught us to make any abatement in calling our Saviour God, which it would be blaſphemy to ſuppoſe when we ſpeak of the Father.

In that view I have all along proceeded quite through this copious argument. You have heard what the Scripture has ſaid about his Divinity under thoſe ſeveral heads: and I have ſhewn you, that the Arian has no more reaſon to diminiſh the ſenſe of thoſe paſſages that relate to the Son, than an Atheiſt has to curtail and darken thoſe that ſpeak of the Father: that it is as eaſy to argue from the Bible that there is no God at all, as to deny the teſtimony that is given to our Saviour's Deity.

We think that none can be called God, in the true and proper ſenſe of the word, but One who is ſupreme, ſelf-exiſtent, underived, unoriginated, as ſome love to ſpeak in their *great ſwelling words of vanity*. That there is a God whom we read of under theſe characters is plain; and therefore we ſhould be guilty of robbery, to leſſen or contract the ſenſe of thoſe ſcriptures that are brought to prove

SERM. 53. prove it. What an injurious way of expounding would that be, for me to ſay, Though I read *of the mighty God Jehovah, the Creator of the ends of the earth, the Father of lights, without any variableneſs or ſhadow of turning*, it is poſſible theſe words may not ſignify a ſupreme Being, and an original perfection!

And yet thus unfairly muſt we act with the ſame expreſſions concerning Chriſt Jeſus, if we diſpoſe of his character into their ſcheme. That is, when he is called *the mighty God*, it muſt be only a derivative Deity, though if the word was not uſed of *him*, it would ſignify what it ſounds. Thus the Father of lights, in whom their is no variableneſs nor ſhadow of turning, muſt be an independent, unchangeable, and eternal Being, and they ſay right: but if *Jeſus is the ſame yeſterday, to-day, and for ever*, though the titles are equal, they do not ſignify ſo much. Thoſe ſcriptures are exactly upon a level: *From everlaſting to everlaſting thou art God*, and *he is the mighty God, the everlaſting Father*, and *his goings forth have been of old from everlaſting*. We read of God, that *he is bleſſed for ever*, and of Chriſt, in the ſame epiſtle, that he *is over all God bleſſed for ever.*

Pſal. xc. 2.
Iſa. ix. 6.
Mic. v. 2.
Rom. i. 25.
——ix. 5.

3. They are divided, as I have ſhewn you, about the worſhip that is paid to him. The Bible ſtares them ſo full in the face, that it is declaring their ſin as Sodom to deny him that devotion which his people have hitherto given him. The diſciples *worſhipped him* after he was parted from them, and the ſaints do *in every place call on the name of the Lord Jeſus*. On the other hand, this practice is ſo unwieldy to their ſcheme, that ſome of them quite diſown it, and others are forced to ſoften it with a diſtinction that the Scripture has taught us to abhor, of a ſupreme and ſubordinate worſhip. So that,

Luke xxiv. 51.
1 Cor. i. 2.

4. That

4. That which they glory in as their peculiar and purgation from Arianiſm, is nothing but a little duſt thrown into the eyes of the world. They will not ſay as the Arians, there was a time when the Son was not; but they tell us, that he was derived, and that whatever is derived, began to be; and I am ſure, whatever had a beginning, once was not. This is plunging into contradictions merely to avoid a name. It is to no purpoſe that they tell us, there was not the leaſt moment of time when the Son and the Spirit were not; for what is the conſequence of that, from thoſe that deny him to be ſelf-exiſtent, but a principle that overthrows the very firſt maxim of our doctrine againſt the Atheiſts. SERM. 53.

We plead, that there muſt have been a principal cauſe of all things, and that he muſt have exiſted when nothing elſe did; that his exiſtence proves him to be the original of all things: but now we find there are two other perſons who have exiſted equally with him, though they are infinitely unequal to him; that is, they are as much eternal as he. There never was a moment when the Son and the Spirit were not, which is as much as can be ſaid of the Father; and yet an eſſence from everlaſting, which *proves him* to be the firſt and independent cauſe, does not prove *them* ſo; what is the conſequence of that, but that it proves nothing at all? As, for example,

When I argue for the being of a God, and the glorious perfections of his nature, I put it thus: He that is before all things, and by whom all things conſiſt, is the ſupreme original eſſence; but the great God is before all things, and by him all things conſiſt. I ſhould have thought the firſt of theſe propoſitions would have ſtood unmoved through all the ages and parts of the world, but our new ſcheme has given it up: for *Chriſt is before all things, and by him all things conſiſt*, and yet nevertheleſs he is God only, as we are beings, by de-

SERM. 53. Rom. xi. 36.

rivation, though *of him, and to him, and through him are all things.*

I know not what these people will leave us; the doctrines of revealed religion are not, and will they take away the principles of nature too? *all these things are against us.* Do we not only lose our Saviour from the throne of God, but are we to quit the very notion itself under which we have conceived of a God? Shall we, in complaisance to a blasphemous whim, say, that a person may be *the Creator of the ends of the earth, the mighty God, the Alpha and Omega, the first and the last, the beginning and the ending*, that he may be *over all blessed for ever*, that he is *before all*,—and yet not self-existent? Are these perfections separable from the Divine Nature? Can one be all this, and not be a God? or if he is called a God upon these accounts, must the word signify less in him than it does in another?

Shall the Scripture, which we reckon to be the best book in the world, leave us no distinction either in our language or our practice between the first cause, and the chief of second causes, between him that is derived, and him that is not? the *Mahometans* have none of this difficulty in their *Alcoran;* they do not pretend to call their prophet by the name of God. And has the only Divine Book that is given to men, left them confused, where above all things they ought to be most determined?

John iv. 22. Acts xvii. 23.

Are we, like *the Samaritans, worshipping we know not what?* or, with the *Athenians*, setting up an altar to *an unknown God?*

The question whether Christ is God or no, enters into the very life of our devotion; it is impossible we should take one right step till this is cleared; because if he be, we may neglect to honour him as God, and if he is not, we may worship more than the true God. We think the Scripture has made it evident enough; but if the noblest

noblest expressions are distinguished away, and that calling him God is not to be understood of his being so, let us never talk of a veil upon the hearts of the Jews and the Mahometans. No; Christianity, according to this scheme, is the most clouded religion in the world, where we are *ever learning, and never able to come to the knowledge of the truth.* But I must remember my promise; and that is, SERM. 53.

2. To lay before you the reasons they give for their opinion, that Christ is *not self-existent.* And the plea lies in less room than perhaps you imagine. For,

1. They mightily insist upon what is never denied, that he is inferior to the Father; and to that end bring in swarms of scriptures that are nothing at all to the purpose, but must every one of them be understood either of his human nature or his mediatorial office. This is no part of the question, nor ever was, whether or no in some sense or other the Son is not subordinate to the Father. It is universally owned, that he was *made of a woman, and made under the law.* In this respect he is a creature; a body has God prepared for him. And to this head you may place a vast number of sentences: that *the Father is greater than he,* that *the head of Christ is God,* that He is *the God and Father of our Lord Jesus Christ,* that *the Son himself is made subject.* Gal. iv. 4. John xiv. 28. 1 Cor. xi. 3. Eph. i. 3. 1 Cor. xv. 28.

If they bring in these to confront what is said of his Divinity, it is trifling with the argument. They may as well plead against the immortality of the soul, that man was made of the dust of the earth. This is a sorry shuffle, to contradict what is said of one part by what we read about the other. Christ, as *in the form of a servant,* is not so much as a subordinate God; in that respect he is no God at all, but as Mediator between God and man, he is *the man Christ Jesus.* So that, here you may

SERM. 53. may keep your ſtand, and tell them, that the queſtion is not whether the Son is a creature, and inferior to the Father, as he appeared in our nature, and as he undertook our cauſe. To prove that the Scripture has ſaid this of him, is only a laborious impertinence.

It is an unhandſome inſinuation to ſay, that for one text that ſpeaks of him as God, there are an hundred that declare him to be ſubordinate. The reaſon of that is plain, becauſe the chief revelation we have of him is as Mediator. We read very little of his original and abſolute perfections; but the queſtion is, Whether there is not one paſſage in all the Bible that repreſents him as equal to the Father? If there is but a ſingle text to this purpoſe, the doctrine muſt be true. We can eaſily underſtand ſuch a ſcripture harmoniouſly to thoſe
John x. 30. of a different ſound. Theſe words, *I and my Father are one,* muſt refer to another nature than what he ſpeaks of, when he ſaith, *My Father is greater than I.*

The *Jews* would never have charged him with making himſelf *equal with God,* had he talked of nothing higher than his human ſoul and body. When he ſpeaks of his dying, he could not be ſuppoſed to give that as an evidence of any more than a created nature; that was not *making himſelf God.* But it is plain, beſides this, he uſes other language which they thought too much for a creature.

And therefore keep the adverſary to this point; let him not wander into the proofs of what you do not deny. Remember the queſtion is, Whether the Holy Spirit has not ſpoken of him in the ſame language that he does of the Father? and this Spirit that bears witneſs of him is *truth.* If they tell you that the words do not ſignify ſo much when applied to the Son, examine whether the Bble itſelf has given you any foundation for making

king the difference: *Hold faſt that you have, and let no man take away your crown.* SERM. 53.

2. Another argument uſed for this opinion is, that to ſuppoſe the Son is God in the true ſenſe of the word, is to make him the ſame Perſon with the Father. Thus we may behold them pleading in full career. One author tells us, that it is abſurd to ſuppoſe that Chriſt made ſatisfaction to himſelf, that he was both the giver and the receiver of the price. And what does all this amount to? Has it any other force than from our unacquaintedneſs with the myſteries of the Divine Nature? Does it prove any more than that *we cannot by ſearching find out God, that we cannot find out the Almighty to perfection?* Job xi. 7.

(1.) Muſt that be laid down as a maxim, that nothing can be true of the Deity, but what appears likely to human reaſon? *Who is this that darkens counſel by words without knowledge?* Are we not *uttering things we know not, things too wonderful for us, that we underſtand not?* It is no part of the queſtion, whether the doctrines we have concerning God are ſuch as we ſhould have thought moſt *probable;* but whether they are *revealed* or no. If he has told us ſome things of himſelf which appear very inconceivable, it is no offence to my faith, that the Divine Nature is not to be comprehended by the human; that he is not ſuch a one as I am; that ſomething may conſiſt with the unity of *his* eſſence, that would not do ſo with *mine.* Job xxxviii. 2. —xlii. 3.

Indeed I ought not to receive any thing concerning God which appears unlikely, upon the teſtimony of man, becauſe ſuch a one intrudes into what he has not ſeen; he is *wiſe above what is written.* But the record that God himſelf has given us, is about things that *He* has ſeen: And therefore, I have no other enquiry than this, whether he has *ſaid* it or no? If he has, my faith

SERM. 53. does not aſſent to it, upon the rational objective evidence that I have of the thing itſelf, but upon the veracity and wiſdom of Him who has revealed it.

I could make a thouſand objections againſt the reſurrection of the dead; and ſuch difficulties go along with it, as perhaps we ſhall never anſwer till we come to the thing itſelf: but no doctrine is the leſs true for its being incomprehenſible. Suppoſe I aſk, With what body ſhall I ariſe? what becomes of that which gave this fleſh and bones a conſiſtence, when they are both reduced to duſt, or, it may be, converted to another form? If Iam to have this body again, what is it for? What will be its proper food? it was made for the ſupports of meat and drink, before the defilements of ſin: hunger and thirſt are not owing to the fall: how then is it to be the ſame body I now have, and yet have none of the ſubſiſtence that it now enjoys?

Such queſtions as theſe would multiply, a new ſwarm would riſe out of every one of them. But what then? Is there to be no reſurrection becauſe I cannot explain it? Does my reaſon ſtand centinel to my faith, that what the one will not admit, the other dare not receive? No; this is quite deſtroying the nature of faith, which is an aſſent to a propoſition upon the teſtimony of another. I believe the reſurrection, not becauſe it is a thing likely, but purely becauſe it is told me in plain and eaſy words: it is not a thing incredible with me, that God *can* raiſe the dead, but it would have been very incredible that he *will* do ſo, if he himſelf had not ſaid it.

Acts xxvi. 8.

And juſt ſo it is here: there is nothing that I have in nature fit to illuſtrate, and much leſs to *prove*, that three are no more than one, and one no leſs than three. And I wiſh that the fancies of men had been more ſparing and modeſt upon this head. Explaining a myſtery is nonſenſe; proving it

it is dutiful. I have no more to do with a myſte- SERM. 53.
ry, than to ſhew that it is ſo; but it ceaſes to be myſterious, if I can ſhew *how* it is. I am very ſenſible that to ſay that Abraham, Iſaac and Jacob, were one in nature, makes them three men; and I muſt own that no teſtimony but that of Scripture could have taught us to ſay, that the Father, Son, and Holy Ghoſt are but one God.

If he has not told us this, it is not true; but never let us go that way to work, to ſuppoſe that *he* has not ſaid it, merely becauſe *we* cannot underſtand it. If the queſtion had been to Nicodemus, whether Jeſus Chriſt really ſpoke of the new birth, he would have owned he did. His difficulty was not upon that head, whether Jeſus ſpake ſo or no, but upon the truth of the doctrine itſelf, *How can theſe things be? Can a man enter a ſecond time into his mother's womb and be born?* John iii. 4. Now if he had believed both the wiſdom and the truth of this perſon that told him ſo, that he could not be deceived himſelf, and would not deceive another, he muſt have been ſatisfied about the matter, though he knew not *how* to conceive of it.

(2.) You may farther obſerve, that in this argument they will not attend to the diſtinction of two natures in the Mediator, and of three Perſons in the Deity, which we always aſſert: *There is one* 1 Tim. ii. 5. *God, and one Mediator between God and man.* It is an unhappineſs that we are forced to repeat a thouſand times what theſe people are reſolved to take no notice of. It looks as if they were ſworn to deaden us with noiſe, like thoſe at Epheſus, who cried out for two hours together, *Great is Diana of the Epheſians.*

What ſignifies it to urge, that making the Son God, is ſuppoſing him to be the perſon who both gives and receives the ſatisfaction, and that is making him the Father? as if they were reſolved to bully us out of the doctrine we contend for, and

SERM. 53. thought that a mere noiſe of words would perſuade us we had actually given up what they themſelves are angry with us for holding faſt. Do not we always obſerve the diſtinction of perſons, when we ſpeak of the work of redemption? Is not that one of the things in queſtion, whether the Father and the Son are really diſtinct? And muſt we be charged with denying this, at the ſame time that we take all the pains we can to affirm it? Are they reſolved that we ſhall ſay there is but one perſon, merely becauſe we ſay there is but one Divine Nature, though they hear ſo often from us that there are *three?* But,

(3.) It ſhews that men are unperſuadable, when they will admit no medium between *Sabellianiſm* and *Tritheiſm, i. e.* if we will not deny three Perſons, they ſay we muſt aſſert three Gods. This is the hardeſt uſage that people can meet with, when no confeſſions, proteſtations, or ſubſcriptions, can avail us againſt the noiſe of impudence. The declaration that all the Proteſtant churches came into at the time that God began to ſtir the world with a concern about religion, is equally againſt both theſe errors. And though the phraſes are a little different, yet the ſenſe of them all ſtrikes upon this ſingle point, that

'There is one only the living and true God, 'and that there are three perſons in the Godhead, 'the Father, the Son, and the Holy Ghoſt; and 'theſe three are one God, the ſame in ſubſtance 'or eſſence, and equal in power and glory.' If notwithſtanding all this, they reſolve that we ſhall be either againſt three perſons, or for three Gods,

2 Theſ. iii. 2. they only give the greater evidence of being *wicked and unreaſonable men;* which the Apoſtle affirms of the *men that have not faith.* They are like the perſon whom Solomon tells us of, that he

Prov. xxix. 19. Pſ. xxxv. 11. is *not to be corrected with words; for though he underſtands he will not anſwer. Falſe witneſſes riſe*

riſe up, and lay to our charge things that we know not. And yet, SERM. 53.

(4.) If we do ſay, that Chriſt gave ſatisfaction to himſelf, I do not ſee it is ſuch a groſs way of ſpeaking as theſe polite men would perſuade us; for we muſt ſtill take the Scripture to be *a form of ſound words*, and *that* tells us, that He *preſents the Church unto himſelf*, and that he will *preſent us faultleſs before the preſence of his own glory.* I cannot imagine there is any contradiction in ſuch a phraſe as this, though it lies as open to the petulancy of their remark as that at which they are ſo angry. Eph. v. 27. Jude 24.

3. Another of their pleadings is, that their ſcheme is moſt agreeable to the light of nature, and the language of the old philoſophers. I ſhall anſwer this in two particulars.

(1.) I partly believe it; for there is ſomething in their way that comes nearer to *an excellency of ſpeech and wiſdom* than the Apoſtle had a mind to do. Theirs are not words that the Holy Ghoſt teaches; and indeed the account I have met with of ancient writers, does abundantly convince me, that what they are contending for, is but ſo much foreign foam brought into the Chriſtian faith. 1 Cor. ii. 1.

I will lay before you ſome opinions of the learned men among the Egyptians and Perſians, and leave you to compare them with what we hear of a ſupreme and a derived God, and the one being the inſtrument of the other in the work of creation. *Mercurius Triſmegiſtus* ſaith with *Zoroaſter*, that 'the Father of all things produced not the 'world by his own hands, like a workman, but by '*the word*;' and that this word, which proceeds 'from him, communicating its fecundity to nature, 'has given the water a power of generation and 'production.' They tell us of 'a ſupreme Being, 'or the only God who exiſted before the Creator 'of the world, remaining in the ſolitude of his 'unity: that it was not the Father who produced 'the

SERM. 53. ‘ the univerſe, for he was ſuperior to the Creator.’ Again, we are told, that ‘ the Egyptians acknow-‘ ledged the ſecond perſon inferior to the firſt, who, ‘ though he never was ſeparate from him, yet he ‘ received his ideas of him. He was no produc-‘ tion, but the *emanation* of the firſt God. He was ‘ the Agent of the univerſe, and therefore called ‘ Δημιουργὸς, the maſter of the world.’ This is the very name that the ancient heretics gave him.

And becauſe a certain author, who out of the abundance of his heart has ſet his tongue a ſpeaking, and his pen a rambling, has laid his charge againſt me, of writing as vile things of the Chriſtian religion as *Porphyry*, the known enemy of that doctrine, ever did; I will give you an account what Porphyry's ſentiment was, and you ſhall judge who comes neareſt him. He is quoted by Cyrill of Alexandria, as ſaying, that ‘ the firſt ‘ power has produced the intellect, or word, un-‘ ſpeakable to man, by whom are all things, who ‘ came out of the Deity, who ſhone forth before ‘ all ages, who is eternally before all time, for ‘ there was no time when he firſt appeared. It ‘ was not by any command, or even by an act of ‘ the will that the Deity brought him forth, but ‘ by a neceſſary emanation.’

Thus wrote the great enemy of Chriſtianity then, thus write the perverters of Chriſtianity now. But, are we to be turned from the truth to Jewiſh fables, and Egyptian darkneſs? Are we to learn our religion from thoſe that knew not God, but *became vain in their imaginations*, and had their fooliſh Col. ii. 8. hearts all over darkened? We are bid to *beware leſt any man beguile us by philoſophy and vain deceit, after the rudiments of the world, after the commandments of men, and not after Chriſt.* Have they got the Egyptian follies with their mummies? Are they reſolved to ſeek the living among the dead? Was there any need of Chriſt as a teacher, and the Spi-

rit

rit to lead us into the way of all truth, if inſtead of hearkening to them we muſt ſeek to wizards that *peep and mutter?* But, when men *turn away their ears from the truth, they are turned to fables;* not only to a falſehood in the matter of their doctrine, but to a fabulous ſilly way of telling it. With a contempt, and a very juſt one, does the Apoſtle call them *old wives fables*, that are equally oppoſite to ſenſe and godlineſs. For, SERM. 53.

(2.) Is this ſcheme of theirs ſo very agreeable to reaſon? Do not they tell us of a God who did not create the world in perſon, but only by proxy? Muſt we not hence conclude, that creation is not the work of an almighty, but a derived power? and that it ceaſes to be, what all ages have hitherto made it, the argument of a Deity? *We worſhip and bow down before the Lord our Maker. Know that the Lord he is God; it is he that has made us, and not we ourſelves. The inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead.* Is it not very ſtrange, that God himſelf ſhould give us a book, that we might have eternal life in the knowledge of him, and of Jeſus Chriſt, whom he has ſent; and that we ſhould read of Jeſus Chriſt in the ſame fulneſs and glory of language that is uſed for himſelf; and yet be obliged to take the ſame words in different ſenſes? that we muſt neither know whether he is God or a creature? whether he is to be worſhipped or no? have no bounds ſet to our veneration of him, and to keep it from riſing into idolatry? Pſ. xcv. 6. — c. 3. Rom. i. 20.

SER-

June 19. 1720.

SERMON LIV.

SERM. 54. WE will now take a little more compaſs in examining whether this new ſcheme is ſo very agreeable to human reaſon, and whether the dignity of our nature will be moſt ſecured by faith or by unbelief. The doctrine they contend for is this, 'That the Father produced the Son, the 'Arians ſay, by creation; and theſe younger bre-'thren ſay it is by emanation. The Father and 'Son made the Spirit, and the Father left it to 'the Son to create the world, and to the Spirit to 'ſanctify the Church.'

This is the notion which they ſet out with all the pomp that their learning is able to give it, as more ſcriptural and rational than a Trinity of Perſons, who are the ſame in ſubſtance, and equal in power and glory. But does not every one ſee that,

1. This is running into the old Egyptian folly, which repreſented the ſupreme God as altogether unactive, a lumpiſh Deity, who did nothing himſelf, but committed all the affairs of nature and worſhip to deputies and vicegerents? Our Lord tells us, *My Father works hitherto, and I work.* And, *By faith we underſtand that the worlds were made by the word of God: He ſpake, and it was done; he commanded, and it ſtood faſt.* His people, who had their inſtructions from himſelf, were always taught to approach him as *the Lord their Maker.* They looked upon themſelves as *the work of his hand, and the ſheep of his paſture.* We are to conceive

Joh. v. 17. Heb. xi. 3. Pſ. xxxiii. 9. — xcv. 6, 7.

conceive of creation as the produce of an infinite agent. It is the Lord who *ſtretches forth the heavens, and lays the foundation of the earth, and forms the ſpirit of man within him.* His providential kingdom rules over all; he gives out the word indeed, and great is the company of thoſe that publiſh it; but he himſelf is *the former of all things, the Lord of hoſts is his name.* He made the earth by his wiſdom, and ſtretched out the heavens by his underſtanding. We muſt *fear God, and give glory to him, and worſhip him who made heaven and earth, the ſea and the fountains of waters.* *His hands have made and faſhioned us round about.* He is ſaid to *make the morning darkneſs, and tread upon the high places of the earth, and to declare unto man what is his thought.* *None of the vanities of the heathen can give rain, neither can the heavens* of themſelves *give ſhowers.* *Art not thou He, O Lord our God? therefore we will wait upon thee, for thou haſt made all theſe things.*

SERM. 54. Zech. xii. 1. Rev. xiv. 7. Job x. 8. Amos iv. 13. Jer. xiv. 22.

The revelation of the Bible never taught us to conſider the world as any thing elſe but the effect of the great God: *He ſet it in his heart*, contrived the model, and afterwards looked on all things that *he had made, and behold they were very good.* And is not this a more uſeful notion, that creation was the immediate agency of the ſupreme cauſe, than to dream, as the heathen did according to the vanity of their mind, that he was obliged to employ ſervants? They thought of the Divine nature juſt as they did of the human; that activity was an expence and fatigue. But this is owing to the impurity of their imaginations; for we know that *the Creator of the ends of the earth fainteth not, neither is weary, and there is no ſearching out of his underſtanding.* It was no difficulty to him; he did it all by his word, and by the breath of his mouth.

Gen. i. 31. Iſa. xl. 28.

SERM. 54. Rom. i. 20 Creation is to us a viſible argument of the *inviſible things of Him* that wrought it, *even his eternal power and Godhead.*

But if we ſuppoſe that he built the world, as Solomon did the Temple, only by appointing others, there is nothing in the argument. Creation ceaſes to be the evidence of an almighty power, and proves no more than a commiſſion iſſued out to an inferior. It is not the work of a Deity, but of a delegate. Whereas, we find a Perſon in the Divine nature diſtinct from Chriſt, and ſpeaking to him, repreſenting himſelf as the author of the univerſe: Iſa. xlii. 5, 6. *Thus ſaith God the Lord, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which comes out of it; he that gives breath to the people upon it, and ſpirit to them that walk therein.* That this is to be underſtood of the Father, you will ſee by the next words, *I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.*

How vain muſt the Apoſtle's diſcourſe have been at Athens, if he had carried any diſciples of this new ſcheme in his train? His doctrine was, *Him whom ye ignorantly worſhip, declare I unto you.* Acts xvii. 23, 24. And who was that? *the God that had made the world, and all things therein, the Lord of heaven and earth.* Might not a Grecian have pulled him back from that aſſertion, and ſaid, It is true God *appointed* the world to be made; and *that* Jeſus, whom your doctrine ſpeaks of, was the truſtee of the whole affair. But the Apoſtle was a ſtranger to theſe profane babblings; he looked upon heaven and earth as the immediate work of the great God, who had *made of one blood all nations of men; in whom we live, and move, and have our being, and who is therefore not far from any of us.*

Indeed, both the Son and the Spirit, in different places of Scripture, are ſpoken of as the efficients of

the creation, but without any ſubordination to the Father: for, as it is ſometimes ſaid, that *God created all things by Chriſt Jeſus*, ſo it is as plain that Chriſt himſelf was the ſupreme Creator, as you have heard at large. Creation itſelf is God's own making all things out of nothing by the word of his power. And which is the moſt reaſonable to ſay, with the Scripture, that he who made all things out of nothing was the ſupreme cauſe, or, with theſe men, that he was only an officer appointed by him? SERM. 54.

2. This ſcheme has made a clumſy diſtribution of the works committed to the Son and Spirit. They ſuppoſe that the former is charged with the creation of the world, and the latter with the religion of it, and yet they ſpeak of the Son as the maker of the Spirit. Now, lay all theſe together, and you will conclude, that the lower the agent, the greater the work. What the Son does, in their range of notions, is no way comparable to what the Spirit does, ſo that we are quite ſtruck off from ſaying with David, *Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works.* Pſ. lxxxvi. 8.

What is that notion that we feel within ourſelves, or ſee diſplayed before our eyes? what are theſe viſible heavens, and this earth, that is ſo full of God's glory, if you match them with the more important work that is produced in every believer? It is more to make a ſaint, than it is to make a world. When *God cauſed light to ſhine out of darkneſs at firſt*, he did leſs than cauſing *the light of the glorious Goſpel of Chriſt to ſhine into our hearts.* It is a greater *day of his power* to make us *willing*, than to make us living ſouls.

And is it not ſtrange that He to whom they deny the name of a God, ſhould be charged with the moſt wonderful things that are ever to be done? The Son rejoices in the creation that he has wrought;

SERM. 54. wrought; but this is all to vaniſh. Theſe heavens that are ſo bright a volume, and which he has filled with ſo many glories, are to be rolled up as a ſcroll, to paſs away and be no more: And yet one whom they ſuppoſe to be a lower agent does nothing but what is for eternity. So that according to this, which they will needs paſs upon us for *rational religion*, at the conſummation of all things, the nobler efficient ſhall have nothing to ſhew, and one that is inferior will have his whole performance about him.

The great God takes care of the world, 'he ſatisfies the earth with his works; he gave the horſe 'his ſtrength, he clothed his neck with thunder; 'he gave the goodly wings to the peacock, and feathers to the oſtrich; the rain calls him Father, he 'alone has begotten the drops of dew.' Either he did all theſe things immediately, or he committed them to the Son. Well, of this there will be no remains in that eternity of fulneſs and glory that his people are going into.

The Spirit is beneath the Son; he muſt have a lower nature, and therefore, one would think, a lower charge. Now, what does *he* do? I anſwer, from him we have the Scriptures: *Holy men of God ſpake as they were moved by the Holy Ghoſt.* This is more than the viſible heavens; for the heaven and earth ſhall paſs away, but not one tittle or ἰῶτα of what he has inſpired ſhall be loſt for ever. And again, all that the Spirit does in us, as well as for us, ſhall be immortal.

2 Pet. i. 21.

The Son is now ſurrounded with a vaſt creation: *There is not any number of his armies, and upon whom does not his light ariſe?* But when all theſe are ſunk, every one that is born of the Spirit is to be an everlaſting attendant upon his throne. *God gives to every ſeed his own body*, ſaith the Apoſtle, and theſe all come from him; but ſuch

ſuch as ths Spirit has formed are *born of the incorruptible ſeed that lives and endures for ever.* SERM. 54. 1 Pet. i. 23.

So that, upon the whole, this is their ſcheme: He that is truly, abſolutely and properly God, does nothing at all in us and for us immediately by himſelf: He that is next him, and has the name of God, gives us all the benefits that are of a lower ſort, many of which ſhall periſh with the life we are now in: But here is a third, that has neither the nature nor the title of God, and no claim to divine worſhip, and yet He is the author of our beſt and all our immortal benefits.

Indeed I cannot think their ſcheme has made a fair partition, unleſs they believe, as I am afraid they do, it is a greater thing to be a man than to be a ſaint, and will deny that the works of the Spirit are ſuperior to thoſe of nature and providence. But we are taught to ſay, that *he who has wrought us for the ſelf-ſame thing is God.* 2 Cor. v. 5. *It is God who worketh in us both to will and to do of his own good pleaſure.* Phil. ii. 13. *It is God who cauſes us to triumph in Chriſt Jeſus.* 2 Cor. ii. 14. *We are the epiſtle of Chriſt, written by the Spirit of the living God.* iii. 3.

3. Theſe fancies are chiefly owing to philoſophy and vain deceit. Whereas God ſent not his Apoſtles to preach *with wiſdom of words; for it is written, I will deſtroy the wiſdom of the wiſe, and bring to nothing the underſtanding of the prudent: where is the wiſe? where is the ſcribe? where is the diſputer of this world? has not God made fooliſh the wiſdom of this world? For after that in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. The wiſdom of this world is fooliſhneſs with God; for it is written, He takes the wiſe in their own craftineſs; and again, The Lord knows the thoughts of the wiſe that they are vain.* 1 Cor. i. 17. 19. 20. 21. iii. 19, 20.

Many of the ancient writers for the Chriſtian religion had a great mind to bring their *Platonical* notions

SERM. 54. notions into the myſteries of our faith. They had
1 Tim. vi, 20, 21. *a knowledge falſely ſo called, which ſome having profeſſed, concerning the faith have erred.* They had read more than the unlearned part of the church could do, and had not come with the Apoſtle to
Phil. iii. 8. *count all things but droſs and dung for the excellency of the knowledge of Chriſt Jeſus the Lord.* Beſides, they thought that was the way to bring in the heathen, and make our doctrines paſs the better upon them, when they ſaw how little they differed from their own.

But how deſirable ſoever the affluence of numbers to the Chriſtian church might be, yet it is pity to ſpoil the faith for their ſakes. They muſt be brought to the rule, and not the rule to them. We have reaſon enough to fear, that this *wiſdom of words* which they admitted into their preaching *made the croſs of Chriſt of none effect.* The doctrine of Chriſt forced its way with the demonſtration of the Spirit and with power, whilſt it was not attended with the enticing words of man's wiſdom; and if ever the purity and ſimplicity of this truth are to be confounded with the notions which man's wiſdom teaches, philoſophy cannot countervail the King's damage, or reſtore what it
1 Cor. ii. 5. has taken away. For *our faith is not to ſtand in the wiſdom of men, but in the power of God.*

4. Another grand objection is taken from that myſterious word that the Holy Spirit is pleaſed to make uſe of, in calling Chriſt *the begotten of the Father.* The liberty that is uſed with that phraſe has ſo much in it of *filthineſs and fooliſh talking*, that we ought not without the ſevereſt caution to take it into our lips. Upon this they found their notion of his being *derived.*

A certain author by telling the ſtory ſo often in his pamphlets, ſhews how full he is of his own repartee: When he was aſked if Chriſt was underived, he ſtaved it off, by putting the other queſtion,

stion, whether he was *unbegotten;* and how easily might an Atheist put a third, which I shall not mention? May I not say of these men, *Spots they are and blemishes, sporting themselves with their own deceivings whilst they feast with you?* What scandalous things Servetus fetched out of this word, perhaps some of you may know, and the rest of you need not. I had rather leave such objections in their own shame than pretend to answer them. But, SERM. 54. 2 Pet. ii. 13.

(1.) You are very sensible this measuring an infinite nature by a finite, is the way to plunge at once into confusion and blasphemy. *These filthy dreamers defile the flesh.* The great God has been pleased to make use of that language that obtains among ourselves, but it is impossible to understand *him* in such a sense as the words must have in the human nature, without becoming *vain in our imaginations.* We must give up every perfection of the Deity, if we do not throw out of these phrases all those things that signify the weakness of a creature. Jude 8.

Thus, his having hands and eyes and feet, may be pleaded against his being a spirit, as they are by some Socinian writers. The words of anger, grief, revenge, pity and love, would hurry us to believe, that He is of like passions with ourselves, if we did not controul the sound of them with this thought, that He is God and not man.

With these guards and distinctions ought you to consider that awful term that the Holy Spirit has adopted into his own Book. For though we read of Christ as *the only begotten of the Father*, yet *who shall declare his generation?* As the word itself cannot possibly signify *that* in the Divine Nature that it does in the human; methinks it is revealed on purpose to stun the imagination of men, and shew them that it means something which they know not. Agur, perhaps, had given too much

SERM. 54. much way to theſe enquiries, for which he ſaith,
Prov. xxx. 2, 3. *I am more brutiſh than any man, and have not the underſtanding of a man; I neither learned wiſdom, nor have the knowledge of the holy.* We may ſuppoſe of what nature theſe things are that he was ignorant of, by the next words,
—— 4. *Who has aſcended up into heaven, or deſcended? who has gathered the wind in his fiſts? who has bound the waters in a garment? who has eſtabliſhed all the ends of the earth? What is his name, and what is his Son's name, if thou canſt tell?*

(2.) That it does not ſignify a derivation of nature in the way that it muſt do when we uſe it of one another, is plain from all thoſe ſcriptures that ſpeak of Chriſt as they do of the Father. He would never have been called Alpha and Omega, *The firſt and the laſt, The beginning and the ending*, or ſaid to be *from everlaſting*, and *before all things*, if his being was received from another. It deſtroys indeed the Sabellian fancy, and proves him to be diſtinct from the Father, for the word Son carries in it the name of another perſon; and though in us it would ſignify a beginning, yet we cannot admit it in him, without a ſponge upon thoſe paſſages in the Bible that tell us quite the
Iſa. ix. 6. contrary. He cannot be the *everlaſting Father*, if
Col. i. 17. he is a derived Son, nor is he *before all things*, if any thing was before him.

(3.) The moſt apparent deſign of the word, I think, is to expreſs an identity or ſameneſs of nature between the Father and the Son; that we are to conceive of the one as we do of the other. To be ſure, this was never deſigned to explain the *manner* of his derivation, and therefore I ſee no neceſſity to underſtand it of any derivation at all. For whenever it is uſed among creatures, it is to tell us that the being is exactly the ſame in the parent and the offſpring. The time of exiſtence is only a circumſtance. The laſt child that was born into

to the world has the ſame human nature with Adam himſelf; and the characters of priority and ſubjection, of coming ſooner or later, being ſtronger or weaker, make no difference in the nature itſelf. The ſon is as much a man as the father; and it would be an odd way of arguing, when I ſay that a man and his ſon are equal in nature, by which I mean they are equally rational, ſpiritual and immortal, and whatever is eſſential to the human nature, for any to cut me ſhort, and ſay, that the father was before the ſon; *that* does not enter into the queſtion; human nature is the ſame in a child as in a parent, in a ſubject as in a king. All theſe individuals have no other diſtinction among them but what is circumſtantial; as to the nature itſelf they are equal, the ſame in eſſence. SERM 54.

Now, though priority and ſucceſſion are neither eſſential nor contradictory to the human nature, yet they are ſo to the Divine. It is neceſſary in God that He be the firſt, *before all things;* and therefore though one who has a beginning may be very glorious, yet he cannot be God, becauſe he muſt want that which is the grand eſſential of Deity. So that the queſtion is not, whether Chriſt has a glorious capacity above every other being, whether he has not an exiſtence before them, and inconceivably above them. This ſtill does not denominate him a God.

If he is begotten of the Father, and yet have not the ſame nature with the Father, the word muſt be taken in a ſenſe that it never would bear any where elſe. If it is deſigned to expreſs a derivation, it expreſſes what the Father has not, nay what is oppoſite to his nature,—a downright contradiction to every notion of Deity; and I cannot apprehend, that in making the Son an inferior, I ſhall ever anſwer the title of his being the only begotten Son of God. Upon the whole, the word is to ſignify ſomething; the *manner* of derivation

SERM. 54. it cannot," the *time* it does not; and if it ſignifies the *derivation* itſelf, it argues a different nature, for a communicated divinity is a jar upon what we always mean by divinity.

(4.) It is certain, that this word is applied to ſome *periods* that cannot refer to the Son's derivation of an exiſtence from the Father. His miraculous conception in the Virgin Mary is brought
Luke i. 35. as one ground of the title: *Therefore the holy thing that ſhall be born of thee ſhall be called the Son of God.* The ſtand that the Socinians make here, we all of us know; they tell you, that at this time he began to be; but that is an error out of faſhion at preſent; another is uppermoſt in the wheel, though I believe it will not continue long ſo.

Will any one, now, ſay from this ſcripture, that the only reaſon of his being called the Son of God was ſuch a conception? Had he not the title antecedent to it and independent on it?

Another period is his reſurrection. Then he
Rom. i. 4. was *declared to be the Son of God with power;* but the phraſe itſelf plainly ſignifies not his entering into the name, but giving it a new diſcovery and manifeſtation. The Apoſtle applies what David had ſaid ſo long ago to that period, *Thou art my Son, this day have I begotten thee;* but will they ſay that the word ſignifies a derivation in this place? Was that indeed *the day* of his birth? Had he no exiſtence till *then?* Every one gives up this meaning of the phraſe; it is too groſs to be contended for in *that ſcripture*, though they make it neceſſary in others; and therefore you need do no more upon their boaſted argument, than change the ſituation of it: As, for example, they plead, He that was begotten was derived,—the word can ſignify nothing but a communication of being; try whether it does or no upon the paſſage I have now given you, *God ſpake of a certain time, This day have I begotten thee: i.e.* according to them,

This

This day thou haſt received thine exiſtence; and SERM. 54.
therefore if the word can bear no other ſenſe but a derivation of being, it muſt ſignify that Chriſt began to be at his reſurrection.

It is plain, that in this ſcripture it cannot refer to a communication of nature, for he was the Son of God in every ſenſe of the word before; and therefore *that* interpretation of the phraſe is not *neceſſary* in all places which is *impoſſible* in one. If it *muſt not* ſignify derivation in this text, it *may not* do ſo in another. And perhaps the Holy Spirit has uſed it thus on purpoſe to ſhew us, that He never meant by it, what one that is *carnally minded* tells us he does. It is eſſential to God that He be underived; and ſo it muſt be to Him who is the only begotten of the Father: If they have the Divine Nature equally, it is in all its perfections.

3. The methods they take to oppoſe the truth are ſuch as no integrity will allow of. I omit their *walking in ſlanders*, ſaying the moſt they can againſt an author, when they can ſay nothing againſt his arguments; throwing dirt at the man in hopes of blaſting the cauſe. Theſe are arts that may take in the hurry of a diſpute, but they will either be matter of repentance *with* the grace of God, or of reproach *without* it. Such methods are always the ſcandal of a good intereſt, and a dead weight to a bad one: *No lie can be of the truth*, or capable of doing it any good. The ways they are put to are ſuch as theſe. 1 John ii. 21.

Firſt, They take all the pains they can to diſguiſe the queſtion; they love to uſe ambiguous phraſes, and keep the ſenſe of them undetermined; that if they cannot *convince* you, they may have it in their power to retreat, and ſay they do not *contradict* you. This unmanly fraud is the whole ſpirit of their books, lurking and ſhuffling under deceitful words; which method I will ſhew you

they

SERM. 54. they are guilty of, and expoſe it with the contempt it deſerves.

Secondly, Another of their arts, that the lovers of a righteous cauſe will deſpiſe, is this, to pretend all along that the doctrine we are ſtriving for has no foundation in Scripture, but has its whole authority from councils and creeds and catechiſms. The falſehood of this charge we can eaſily ſhew to any ingenuous perſon, though the people that make it are hardened againſt all conviction.

Thirdly, The myſteries of our religion are reproached as ſo many breaches *of free-thinking*; that they are only a ſet of thoughts that have ſlid into us by education; what we have never examined, but take for granted at a venture.

Fourthly, In purſuit of their cauſe, they go ſearching into books, and bring out paſſages directly oppoſite to the deſign of the authors. The diſingenuity of this practice is too groſs for any but the advocates of a corrupted cauſe to admit of.

Fifthly, Their deſiring the doctrines may be delivered in the expreſs words of Scripture, is another ſtale artifice to *deceive the ſimple*. As this was never their own practice, it can be no more than a vain deluſion.

Sixthly, Their intimations that a love of charity and more enlarged notions of liberty are the credit of their ſcheme, is what I will examine.

Seventhly, The contempt with which they ſpeak of myſteries, and their ways to dull the regard of men to the worſhip of God, is the moſt powerful of all their arts: *They allure through the luſts of the fleſh thoſe that are clean eſcaped from them that live in error.*

Eighthly, The poor ſhuffle of denying themſelves to be Arians, and reconciling their ſchemes to the creeds they abhor, is ſuch an avowed diſſimulation, that we may wondert hat the very name of *ſincerity* ſhould ever come out of their mouths.—I ſhall not

not open the charge at present. Those of you that have looked into their books will, at the first sound of these particulars, know that they are easily proved. But I will take up no more of your time now, than to give you this one reflection upon what you have heard: That SERM. 54.

If there is a design to assault the first article of your religion, if these are the *arguments*, and these the *methods* of those that are in it, what need have you to be established! The war has spread itself far and near; he must be a stranger in Israel that knows not these things. Do, therefore, as they would do, who live in an infected place; get a preservative, by letting *the word of God dwell richly in you;* and above all, desire the protection of that Spirit who can *lead you into the way of all truth.* Let those that fear the Lord speak often one to another: *Build up one another in your most holy faith, that I may be comforted together with you, by the mutual faith both of you and me.* Rom. i. 12.

SERMON LV.

July 17. 1723.

THAT these are the ways they take to shew their charity and *free-thinking*, is notorious to every one who reads what they have written. It would be as useless as voluminous, to give you all the examples that their books pour in upon us, of such an unfairness in argument, and hypocrisy in conduct. I shall briefly take notice of their practice, and shew you the discord there is between the

SERM. 55. the methods of this party, and those that the God of truth has directed us to, in proclaiming his Gos-
2 Cor. vi. 3, 4. 6, 7. pel. The Apostles *gave no offence, lest the ministry should be blamed, but in all things approved themselves as the ministers of God, by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God.* Where they had been *shamefully entreated, they were still bold in God to speak the Gospel of God with much contention.*
1 Thess. ii. 3, 4, 5. *Their exhortation was not of deceit, nor of uncleanness, nor in guile; but as they were allowed of God to be put in trust with the Gospel, so they preached, not as pleasing men, but God, who searches the hearts; neither at any time used they flattering words, nor a cloke of covetousness.*

1. I begin with the first of these accusations that you have heard, and that is, their continual endeavours to disguise the question, that we may never
John iii. 20, 21. know what it is we dispute about. *Every one that does evil hates the light, neither comes he to the light, lest his deeds should be reproved; but he that does truth comes to the light, that his deeds may be made manifest that they are wrought in God.* Christ him-
—— xviii. 20. self *ever spake openly. These things were not done*
Acts xxvi. 26. *in a corner.*

The opposite way argues such a diffidence of their cause as they would be unwilling to own; and therefore the proposal made to them by Dr Waterland is what would soon bring the controversy to an end: 'Dispute fair, drop ambiguous 'terms, or else define them, put not gross things 'upon us, contemn every thing but truth, search 'after truth, and keep close to the question, and 'then it will soon be seen, whether Arianism or 'Catholicism be the Scripture-doctrine of the Tri-'nity.'

1st, It is a breach of this honest rule for them to trifle with the several meanings of the word God in Scripture; and, when we have proved that the title

title is given to Chriſt as it is to the Father, to ſham us off with an arbitrary diſtinction between a ſupreme and a ſubordinate God. They know this is out of the queſtion; we have no need to demonſtrate that he is called God in ſome ſenſe or other. They allow *that*, and *we* grant that the name is given to angels, to men, nay, to Satan himſelf. SERM. 55.

But what is this to the purpoſe? Is it not in many places a divine peculiar, and ſo given to the ſupreme Being, as it would be blaſphemy to ſay it of any other? *Thou art great and doſt wondrous things; thou art God alone. I am the Lord*, ſaith he, *that is my name, and my glory will I not give to another. His name alone is Jehovah.* We have *no other gods before him; the Lord our God is one Lord:* and therefore when we bring examples of Chriſt's being the great *Jehovah*, they muſt, in anſwer, do one of theſe two things: Pſ. lxxxvi. 10. — lxxxiii. 18. Deut. v. 7. — vi. 4.

Either, *firſt*, they are to ſhew that we have miſtaken the Scripture, and that he has not the name; or, *ſecondly*, they muſt remove the evidence which ariſes from other places, that this *name* is peculiar to the Moſt High. Their way lies fair before them, and if what they pretend to was ſo eaſy, they would never turn out of it. Let them ſhew that there is no one name belongs to God in all the Bible, but what may be granted to *him* who by nature is no God. For we can make it evident, that there is not any title under which the Father is mentioned, but ſomewhere elſe it is applied with an undiſtinguiſhed fulneſs to the Son.

To ſay that it muſt be underſtood with the qualification of *their note*, that the one is a ſupreme, and the other a ſubordinate God, is to take for granted the thing that ought to be proved: Either the foundation for ſuch a remark is clear in the Scripture itſelf, or it is not. If it is, let them ſhew it; if it is not, let us never pretend to make the

ſcheme

SERM. 55. ſcheme more intelligible than the Holy Ghoſt has left it.

The Chriſtian religion has ſubſiſted ſeventeen hundred years without their diſtinction, and ſo it can do ſtill. He who has brought it from the womb will ſecure it to old age. *There are indeed that are called gods, as we have gods many, and lords many; but to us there is but one God, the Father, and one Lord Jeſus Chriſt.* He is ſo *called* God as no creature can be; and therefore, if Jeſus Chriſt in other places has the title of God given him without any variation of language. we muſt either ſuppoſe him equal to the Father, or that the Scripture leaves us confuſed in a matter where above all other things it ought to be clear: Which would look like a breach of his promiſe, that *we ſhall all know him from the leaſt to the greateſt;* and Thomas did know him when he ſaid, *My Lord, and my God.*

1 Cor. viii. 5, 6.

Heb. viii. 11.

2dly, It is another evidence of this fraud, when they will teaze us with the diſtinction of a ſupreme and a ſubordinate worſhip. That the duty we owe to parents, to magiſtrates, or any ſuperiors, is called *worſhip*, cannot be denied. But certainly *this* alſo is a word which the Holy Ghoſt has appropriated to the homage that we pay only to God, and cannot without the fouleſt guilt and danger give to any other. It muſt in ſome places deſcribe an action that can be directed lawfully to none but him that made us.

That Chriſt is the Mediator of the correſpondence between God and us, and the medium of our approach to him, is true enough. But we are not ſaid to worſhip him when only *by him* we come to the Father. Now the queſtion is, whether he is not frequently held forth as the ultimate object of our faith, our adoration, our inward delight and full dependence? If they ſay he is not, and that our worſhip is directed beyond him to a greater

than he, let that be tried by matching the Scriptures with one another, comparing ſpiritual things with ſpiritual. SERM. 55.

If I were aſked whether or no I could prove from the Bible that our religious worſhip ſhould be given to none but God, and whether the Father is the proper object of it, it is eaſily anſwered. Upon that head we argue very juſtly, that the words, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, are as full as any can be. And if they do not command ſuch a temper of mind towards God as we muſt not have to any one elſe, they ſignify nothing at all. Well, the words are as plain, the expreſſions as full, the command as peremptory, with reſpect to Chriſt, as they can be to the Father.

Thus, when it is ſaid, *Men began to call upon the name of the Lord;* and, *Whoever calls upon the name of the Lord ſhall be ſaved;* and, *Call upon me in the day of trouble, and I will hear thee;* I ſee no more in theſe ſtrong precepts than I do in others that relate to a Saviour. We read of thoſe who *in every place call on the name of the Lord Jeſus, both theirs and ours. All the Angels of God worſhip him. Into thy hands do I commit my ſpirit, for thou haſt redeemed it, Lord God of truth*, ſaith David, who thus *died in faith. Lord Jeſus receive my ſpirit*, ſaith Stephen, who would have given it to none but one that redeemed it. *I have redeemed thee, and thou art mine*, ſaith God to Iſrael. *Ye are not your own, but bought with a price*, ſaith God by the Apoſtle; and we know *the Lord that bought us, this God who has purchaſed the church with his own blood. Ye believe in God*, ſaith Chriſt, *believe alſo in me.* If he meant only a ſubordinate faith, it is no more than any Prophet or Apoſtle might have ſaid as well as he. *He that has begun a good work in you, will perform it to the day of Chriſt Jeſus; he that has wrought us for the ſelf ſame thing is God;*

Gen. iv. 26. Joel ii. 32. Pſal. l. 15. 1 Cor. i. 2. Heb. i. 6. Pf. xxxi. 5. Acts vii. 59. 1 Cor. vi. 19, 20. Deut. xxxiii. 6. 2 Pet. ii. 1. Joh. xiv. 1. Phil. i. 6.

SERM. 55. Heb. xii. 2. *God;* and yet *Jesus is the author and finisher of our faith.*

3dly, It is another instance of this fraud, when they disguise the question, and, tell you, our only controversy is about uncertain speculations, which lead a man out of his depth, and make him no better. This was the temper of Ephraim, *God wrote to him the great things of his law, but they were counted a strange thing.*

Thus, how roundly is the story told, that 'we 'are contending whether the Trinity shall be un-'derstood of three infinite minds, and whether 'they are distinguished by a self-consciousness, and 'that these being only metaphysical niceties, people 'have no concern about them:' Though themselves will keep talking of the Son's being originated, not self-existent, begotten not by necessity of nature, but by the will of the Father. They say, that Christ has left his religion plain and unclouded with such hard words.

You in this assembly have now for above two years been entertained with discourses on our Lord's divinity, and are my witnesses, whether the charge against us is true or no. Has it been our endeavour to darken the doctrine with barbarous phrases? Have we not laid it down before you, both in the evidence and the language of Scripture? Have you heard one sermon that entered into an explication, *how* three are one, and one is three? And therefore you know, that such an insinuation is not arguing, but railing.

That there is a distinction between Father, Son, and Holy Spirit, is plain, and that it amounts to what we mean by the *word* person among men; the Father is not the Son, nor the Son the Spirit. And yet, that as much is said of the Son's divinity as of the Father's, I hope has been apparent, *If ye keep in memory what I preached unto you, unless you have believed in vain.* That there is but one God,

1 Cor. xv. 2.

is

is as true a propoſition as any of the reſt. That they *ſeem* to contradict one another, is not denied; but, if they are revealed, if God has indeed given us this account of his own nature, we are to acquieſce in the report, and adore what we cannot explain. SERM. 55.

So that the queſtion is not, whether they are infinite minds, but, as a learned author has openly told them, ‘ *Firſt*, They are to prove, either that ‘ the Son is not Creator, or that there are two ‘ Creators, and one of them a creature. *Secondly*, ‘ They are to ſhew, either that the Son is not to ‘ be worſhipped at all, or that there are two objects of worſhip, and one of them a creature. ‘ *Thirdly*, They are to prove, either that the Son ‘ is not God, or that there are two Gods, and one ‘ of them a creature. *Fourthly*, They are to ſhew, ‘ that this hypotheſis is high enough to take in all ‘ the high titles and attributes aſcribed to the Son ‘ in Scripture, and at the ſame time low enough to ‘ account for his increaſing in wiſdom, not knowing the day of judgment, and the like.’

The controverſy lies in this and nothing elſe. And though it is indeed a needleſs diſpute to determine what was never revealed, the manner of the diſtinction among the perſons, and the union of the nature; yet it is no vain ſpeculation for a Chriſtian to know, in what ſenſe his Saviour is a God, and with what worſhip he is to be regarded: Becauſe, until this point is ſettled, we cannot ſteer ſafe between impiety on the one hand, in withholding worſhip from the true God, and idolatry on the other, in giving it to a creature. Believing, which is the great act of the ſoul, will be the moſt uncertain thing in the world; in it the Chriſtian is doing he knows not what, his faith wanders about for an object, and, like the unclean ſpirit, is ſeeking reſt and finding none. He knows that Chriſt in his office is no more than a Mediator, an appointed

SERM. 55. appointed person, a delegate, a deriving and subordinate agent; but if he is any more than this, it is needful we should know it, that we may either be strong in faith, giving glory to him as a God, or not dare on the other hand to trust in one who cannot save.

And can it ever be the business of ministers to keep people in the dark about this matter? When we talk of your *believing in the name of the Lord Jesus*, and bid you *call upon him*, must we not tell you who this Lord Jesus is? If you say, he is the Messiah, is it not as needful a question, *what* is the Messiah, as *who* he is.

He is never the more the object of my faith and dependence for the *name*, but for having the perfections that are included in the title. Has the Holy Spirit made us ministers of the New Testament, where all is clear, and *with open face we behold the glory of the Lord*, to throw a vail upon our faces when we speak to you? Must we talk of a God, and have it undetermined whether he is the author of all things, or an inferior agent? Shall we press the duty of worship, and never let you know what it is, how far it may regard a Saviour, and where it should stop.

No, no, my friends, the Christian religion is no such babble as this conduct would make it. *Wizards may peep and mutter*, but ministers of the
1 Cor. xiv. 8, 9, 10, 11. Gospel are to speak out. *If the trumpet give an uncertain sound, who shall prepare himself to the battle? so you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? ye speak into the air. No voice is without signification; but if I know not the meaning of the voice, I shall be a barbarian to him that speaks, and he that speaks will be a barbarian to me.* If I did think that Jesus Christ and the Holy Spirit were not the supreme God, equal with the Father, I should not dare to be silent; but would take all

the reproach that might follow a change of opi- SERM. 55.
nion. In this open carriage I have Chriſt himſelf for an example, as well as an object: *He preached righteouſneſs, he refrained not his lips.* I ſhould think it ſhameful to any diſcourſes of mine, if mankind had a handle to charge me that I left them in the dark: *We uſe great plainneſs of ſpeech.* I 2 Cor. iii. 12.
am very ſure all truth of this nature, on which ſide ſoever of the queſtion it lies, is by no means to be ſmothered. I muſt either be treacherous to the Father, or to the Son, in ſuffering you to continue in a falſe worſhip.

I know it is ſaid, that the cauſe will loſe by being too open, and ſo I believe it will; but that is no argument that it is of God. His doctrine may be ventured out into broad daylight; it ſhines upon the mind from the evidence of the Bible; it ſtrikes the conſcience from the importance of the matter. I have no call to diſſemble my concern for the Father's glory, if I think the Son is made equal to him in our carriage, who is not ſo in his own nature; and I am ſure I need not be afraid to own the dignity of the Son, in all the ſmoke and fire that is raiſed againſt it, if I believe him to be the Moſt High God.

Whether we are miſtaken or no, we have not diſſembled with you; but *being manifeſt unto God, I truſt are manifeſt alſo to your conſciences.* We may walk in error, which the Arians ſay is an innocent thing, (though they have no mercy on an error *for* our Lord's Divinity), but ye are our witneſſes that we *have not walked in craftineſs.* We handle the word of the Lord imperfectly; as we know but in part, ſo we propheſy in part; but we have not *handled it deceitfully. We are not as many* 2 Cor. ii. 17.
who corrupt the word of God; but as of ſincerity, as of God, in the ſight of God, ſpeak we in Chriſt.

2. Another of their arts is this, to pretend all along that the doctrine we ſtrive for has no foundation

SERM. 55. dation in Scripture; but that in pleading for the Deity of Christ, we only set up the authority of councils, and are supported by the evidence of creeds and catechisms and confessions. Nay, we are told this is departing from *the Protestant principles.*

What a noise have we had of reducing our religion to the Bible! as if thus far it had been taken out of something else? What outcries against these several ways that the churches have used to declare the truth as it is in Jesus: *From whom has sounded out the word of the Lord, so that their faith to God-ward is spread abroad.* I know it is urged by some who are but of yesterday, and have not prepared themselves *to the search of their fathers*, that the ancient councils were only assemblies of treacherous men, who to serve the tricks and deceits of a court had in a fraudulent way been brought together; and that their creeds were nothing else but so many monuments of their own presumption, and engines of the emperor's tyranny; that what they have delivered as the sense of Scripture is a doctrine that others cannot find there.

This indeed is very freely spoken; and I think, though your faith has no concern with the authority of any assembly, synod, convocation, or council in the world, yet unless history has made them infamous, their names should not be *taken up as a curse among us.* Let them be never so great, I
Gal. ii. 6. may say *they have in conference added nothing to*
1 Cor. ii. 5. *me.* I have called in no help from them, *that your faith might not stand in the wisdom of men, but in the power of God.* There were two periods of the church, which lie nearer our day; and what happened then deserves our greater attention.

First, One was that happy time, when God brought about the *Reformation* in so many countries at once; when he put it into the heart of the nations

nations with a common heave to throw off the yoke of *Rome.*—*England, Scotland, France, Germany, Denmark, Poland, Sweden, Holland, Saxony,* and ſeveral more, within a little time of one another, had kings, great men, common people, and vaſt numbers of all ſorts but the prieſts, combining in a national way to profeſs the truth of God, and claim the liberty of men. SERM. 55.

You know what a ſpirit of holineſs this work was carried on with: *Many running to and fro, and knowledge increaſing.* If ever men were in earneſt for the Proteſtant religion, it was when they loved it with their ſouls, and ſealed it with their blood. Now, it is certain, every one of theſe enlightened countries publiſhed a confeſſion of their faith. Their princes were not hauled into it, but *willingly offered themſelves among the people to ſubſcribe with their hand to the Lord God of Iſrael.* They were not then of opinion that ſuch human declarations are a departure from the Proteſtant principle, but rather the firſt public effect of that principle. Dan. xii. 4. Iſa. xliv. 5.

And it is very affecting to ſee, though every country had their phraſes, and ſome confeſſions are much clearer, fuller, and better worded than others, yet that they all agree in theſe two doctrines, a Trinity of Perſons in the Divine Nature, and an acceptance with God only upon the ſatisfaction of Chriſt. How well our generation has refined upon the ways theſe Fathers took; whether the Proteſtant principles which they value, are accompanied with the ſame principles of courage, ſeriouſneſs, wiſdom and perſeverance, for which the names of our reformers are bleſſed; I muſt leave you to judge: *Do you remember to magnify this work which men behold; every man may ſee it; man may behold it afar off.* Job xxxvi. 24, 25.

Secondly, Another period, in which the men of God gave themſelves to this work, was chiefly in our

SERM. 55 our nation about fourscore years ago; I mean the Assembly of Divines that met at Westminster. It was in a dark day that they were called together, when the scales seemed to swing in an uncertain way, whether bondage or liberty should be our lot, Protestancy or Popery our profession. At that time there was *distress of nations with perplexity; mens hearts failing them for fear, and for looking after those things that were coming on the earth.*

There could be no temptation for men to dissemble then, when a war had begun to rage in the bowels of their nation. And it must be owned, there was in these days as great an appearance of religion as was ever known in any age or country.

1643. At this time, that learned Assembly sat. What we know of the men, either from history or their own works, makes it evident they were persons of the brightest character for knowledge and piety. And I once expected that the party, who would not suffer them to be called *rebels*, would not rise against them as a company of *creed-makers*. From them we have *a Confession of Faith*, that has been received and admired all over the world for the contexture of the work and the perspicuity of the language, *found speech that cannot be condemned.* They also published a *Larger Catechism*, which, though an uneasy author has thought fit to revile, yet it appears to me the best summary both of doctrinal and practical divinity that is now extant in the world. And of this I would take no other way to convince *you*, than if it is false must enable you to confute *me;* and that is, to read it carefully over, which I am afraid many have not done, though I do not know, next to the Holy Scripture, a better and more needful book in the universe. Thirdly, these great men gave us also *a Shorter Catechism*, in which the principles of our religion are drawn up with a conciseness and perspicuity that I think was never yet exceeded. This indeed

deed is what we have been trained up in, as the way in which our parents thought we ſhould go; and it is ſtrange, that ſome *when they are old* are taking pains to depart from it.—Having given you this hiſtory of unconteſted fact, I would obſerve to you theſe few things: SERM. 55.

(1.) That there is not one of all theſe catechiſms or confeſſions that pretends to give us any other than the Scripture-doctrine. They that compiled them profeſs to take their ſentiments out of the Bible. Whether they have done ſo or no, is left to the judgment of every reader. For,

(2.) The teſtimonies upon which the doctrine is founded, are publiſhed along with them in moſt of theſe compoſures. I am ſure they are ſo in all the works of the Aſſembly that met at Weſtminſter. The ſcriptures are inſerted at large; and to ſay they impoſe their ſenſe of the Bible upon all mankind is a notorious falſehood. If their opinions are wrong, themſelves have opened the way for you to prove them ſo; and though ſome are determined to run us down with a charge that we make the catechiſm the ſtandard of truth, there is not a child that repeats it but can tell whether he has learned the PROOFS or no; and by the proofs they never mean any thing but the Scriptures.

So univerſal and public is the evidence, that the catechiſm itſelf is to be *proved*, and carries all the credentials it pretends to in the view of every one that reads it.

And therefore it had been fairer in the adverſary, to have ſhewn us that the expreſſions there do not contain the *ſenſe* of Scripture, than to trifle with telling us they are not the *words* of Scripture. If theſe propoſitions, 'There are three Perſons in the Godhead, the Father, the Son, and 'the Holy Ghoſt; and theſe three are one God, 'the ſame in ſubſtance, equal in power and glory,' are any of them falſe, we may juſtly diſown them;

SERM. 55. but every one of them is ſurrounded with ſentences out of the Bible.

It is true, the work was compoſed by fallible men; they were not inſpired in forming the ſixth anſwer; and if it does not agree with the word of God, if the ſcriptures they bring as a proof do not ſuffice, let us ſhew the weakneſs of the conſequence; and not make a clamour, that theſe were *fallible* men, that they *might be* deceived, but ſhew, that they were *erroneous* men, and actually *are* deceived. Every propoſition is either true or falſe, whatever language it is put into; and whether it expreſſes my conceptions in the beſt way or no, yet as far as I underſtand the words, I can tell whether I think it agreeable to the book of God.

(3.) I appeal to every one of you who have been my witneſſes for the ſpace of more than two years, that no human authority has ever once been inſinuated as an argument of your believing that *God was manifeſt in the fleſh*. And therefore they that charge it upon us may well be aſked, Whether or no they have heard us put your faith upon creeds and confeſſions? if they ſay they have, you know it is talking againſt plain fact; and they appear to be a ſet of people who *love and make a lie:* If they have not, they only publiſh a ſinful impertinence, and ought to be had in the contempt that is due to thoſe *who underſtand not what they ſay, nor whereof they affirm.* For my part, I read every confeſſion and creed, as I do any other work, as an evidence how far the author is acquainted with the Scriptures. They are no other than methodical ſummaries of the truth as it is in Jeſus. If they vary from the law and the teſtimony, *it is because there is no light in them. Therefore ſearch the Scriptures daily, whether the things are ſo or no.*

Iſa. viii. 20. Acts xvii. 11.

SER.

SERMON LVI.

July 31. 1720.

3. IT is a very common vanity among thoſe who ſet themſelves againſt the Lord and his Anointed, to call their ſcheme by the name of *free-thinking*, and repreſent thoſe that do not run aſtray with them, as a dull ſort of people, who have ſlid into their opinions by education, take every thing upon truſt, and have no other reaſon to believe as they do, but only becauſe their fathers or their teachers have done ſo before them. The Apoſtle advites Timothy to be upon his guard againſt this ſet of men: *Keep what is committed to thy truſt, avoiding profane and vain babblings, and oppoſitions of a falſely called ſcience; which ſome profeſſing, concerning the faith have erred.* SERM. 56. 1 Tim. vi. 20, 21.

Under this head I may bring in the haughty temper that has, without either thought or ſhame, given the brand of *enthuſiaſm* to the faith which has been owned by the harmonious confeſſions of ſo many churches. That they go on with this diſdain of thoſe that will not follow them, as men of no critical learning, no generous principles, no ſolid reaſon, is notorious from their books and all their converſation. Thus they *caſt abroad the rage of their wrath.*—Upon which I ſhall give you theſe few remarks.

(1.) It is no great argument that the cauſe has much foundation, when the men have ſo little humility. We do not find pride and vain glory among

SERM. 56. among thoſe ſigns of an Apoſtle, by which *they approved themſelves to be the miniſters of Chriſt.* When they take the title of *free-thinkers*, it is an appropriation of a great name to themſelves, and can be no evidence that God has either called them or fitted them to the edification of mankind:

1 Cor. viii. 1, 2. *Knowledge puffs up, but it is charity that edifies; if any man thinks that he knows any thing, he knows nothing yet as he ought to know.*

I had rather be among thoſe whom theſe polite people deſpiſe for madmen, *enthuſiaſts*, and whatever they pleaſe to call them, than be like *Leviathan*, a *king over the children of pride.* I could

Job xii. 2. have no envy at ſuch as Job complains of: *No doubt ye are the people, and wiſdom ſhall die with you.* Though he ſpeaks the very thought that ſome perſons have of themſelves, yet it is not much

ver. 4. to their advantage, when he adds, *I am as one mocked of his neighbour, who calls upon God, and he hears him; the juſt upright man is laughed to ſcorn.*

And that contempt with which they ſpeak of the good men that are gone before us, does but fairly bring them within all the deſcriptions that

Prov. xxx. 11, 12, 13, 14. Agur throws together: *There is a generation that curſes their father, and does not bleſs their mother; there is a generation that are pure in their own eyes, and yet is not waſhed from their filthineſs; there is a generation, O how lofty are their eyes! and their eye-lids are lifted up; there is a generation whoſe teeth are as ſwords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.* It was with quite another ſpirit that they who ſerved God in the Goſpel of his Son went abroad through the nations: not like

Pſ. x. 5, 7. the wicked, *whoſe ways are always grievous, God's judgments are far above out of his ſight; as for his enemies, he puffs at them; his mouth is full of curſing, deceit, and fraud.* Such a temper would never have done with ſuch a cauſe.

God

God fits men to his Goſpel both in their know- SERM. 56.
ledge and in their frame; he never makes *grapes to grow on thorns, nor figs on thiſtles; by their fruits ye ſhall know them.* The Apoſtles had a great deal of care upon this head, to *give no offence that the miniſtry be not blamed.* One of them fought at Epheſus with beaſts after the manner of men, yet *they knew from the firſt time that he came into Aſia, after what manner he had been with them at all ſeaſons, ſerving the Lord with all humility of mind, and many tears, keeping back nothing that was profitable for them.* He was with the Corinthians *in weakneſs, fear and much trembling.* To the Theſſalonians he profeſſes the humility of his carriage, as well as the truth of his doctrine: *Neither of men ſought we glory, neither of you nor of others, but we were gentle among you, even as a nurſe cheriſhes her children; ye are witneſſes, and God alſo, how holily, juſtly, and unblameably we behaved ourſelves among you that believe. The wiſdom that is from above is firſt pure, then peaceable, gentle, and eaſy to be entreated.* You may be ſure that the wiſdom is no higher than earthy, *i. e.* no better than ſenſual and deviliſh, that delivers its notions in groſs language, and purſues them with a haughty ſpirit.

Acts xx. 18, 19, 20.

1 Cor. ii. 3.

1 Theſſ. ii. 6, 7. 10.

Jam. iii. 17.

Every wiſe man is a freethinker; he deſires to uſe the talents that God has given him, and would improve the light of other people, not to obſcure, but to aſſiſt his own. And therefore they who deny you that title, throw a reproach upon your nature. There muſt be a great deal of *ſtupidity* in you to deſerve this uſage, or a great deal of *conceit* in them to give it.

(2.) As to the charge of *enthuſiaſm* and folly, the ſhame of it does not ſo frequently fall on thoſe that receive it, as it retorts upon them that give it. It was not the impudence of Feſtus that proved Paul to be mad, though it called him ſo, when

he

SERM. 56. Acts xxvi. 25. 2 Cor. xi. 16. 19.

he ſpake the words of truth and ſoberneſs. What he writes to the Corinthians will let you into the opinion they had of him: *Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little; ye ſuffer fools gladly, ſeeing ye yourſelves are wiſe.* Such a temper ought to be treated with a diſdain.

The charge of *enthuſiaſm* has been lately advanced againſt a book written in defence of the Trinity, and which I perceive is only to be anſwered by *gnaſhing of teeth.* The party ſeems to be cut to the heart with it. Here is no pretence that they have miſtaken the meaning of one ſcripture, that they have either blundered or ſhuffled in their arguments: But the author has given a bold fling of ſcandal, that will affect any other doctrine as well as that of the Trinity, *viz.* that certainty in matters of faith is all *enthuſiaſm.* And, if ſo, as our martyrs died for they knew not what, ſo they died as fools do! But we know *they overcame by the blood of the Lamb, and the word of their teſtimony, when they loved not their lives to the death.* Rev. xii. 11.

It is hard, that people ſhould be ſo free of a character to thoſe who they think are wrong, when themſelves ſay none can be ſure of their being right. However, when an author has a mind to write againſt ſomething, and dare not attack what he pretends to anſwer, he muſt give battle to his own imagination. The *enthuſiaſm,* which he ſets out to the contempt of the world, is deſcribed by 'a man's *not leaning to his own underſtanding,* being taught of God, having the 'witneſs of the Spirit with his own ſpirit, feeling 'the evidence and power of religion upon his ſoul.' And, as theſe are the things that he means by it, may I ever have grace enough to be an *enthuſiaſt!* may that which is the matter of his ſport, be the ſubject of my experience and veneration! and then all ſides will be pleaſed; ſome with a ſatisfaction

of

of what they have, and others with a profane laughter at what they have not. SERM. 56.

(3.) It is all a ſlander upon the truth, and thoſe that own it, to ſay, that the reaſon of our faith is the wiſdom of men. Whatever value we have for thoſe that are gone before us, yet believing muſt be our own act, and the effect of an evidence within ourſelves. There is a vaſt deal of difference between ſaying of former generations that they *may be wrong*, and giving out the ſentence that they *were ſo*. We bring what they have done to the rule that God has given us; and this without any reproach, becauſe it was alſo a rule to them. But certainly, unleſs they were made ſtandards of truth, there is no occaſion to ſtun the world with perpetual outcries againſt them. If their opinions were wrong, the beſt way is to ſhew it; bring them to the light that they may be reproved.

Conſider who they are that theſe men ſet ſo much at nought; and that they may not fail to ſtrike home at the faith, they inſult the people that owned it. Perhaps indeed the miniſters and profeſſors of the laſt age were moſt of them gone off, before the men that now arraign them had appeared; yet there are ſeveral among you old enough to know, that however they may be exceeded in what is now called politeneſs, yet as to a thorough ſenſe of religion, an obſervation of the Lord's day, an acquaintance with Scripture, a contempt of the world, and, I will add, an unſelfiſh love of their country, they are far from being equalled by the raw fraternity that now deſpiſe them.

They owned God in their lives, and God owned them at their deaths. And though it would be an exceſs to ſet them up as ſtandards of truth, yet there is ſome duty owing to that exhortation: *Remember them which have the rule over you, who have ſpoken unto you the word of God, whoſe faith follow,* Heb. xiii. 7, 8.

SERM. 56. *follow, conſidering the end of their converſation.* And what is that? *Jeſus Chriſt the ſame yeſterday, to-day, and forever.* Their rule over you did not call for any blind obedience; what they ſpake to you was the word of God, and therefore follow their faith with regard to that, conſidering the end of their converſation, the end that they aimed at, and the end that they arrived to.

What they had in view was to promote the honour of Jeſus; not merely his honour as a man or Mediator, but that which gives a holineſs to the one, and an importance to the other, his being the ſame yeſterday, to-day, and for ever. Whatever lower opinions they held, yet in this they were ſteady; Preſbyterians, Congregational, and Baptiſts, agreed in their confeſſions of faith. In the profeſſion of this truth they moved quite through the road of life; nay, in the ſweetneſs of it they moved into another life.

A ſenſe of *the infinite evil of ſin* kept them always humble, and preſerved upon their minds a powerful eſteem of the redemption that was equal to it. They would never bear a doctrine which made a little matter of that which coſt the Son of God ſo dear. They fled with joy to Chriſt as the propitiation for their guilt, and to him as their God and portion for ever. With theſe profeſſions they kept up their duty, and at laſt breathed out their ſouls.

Can we ſuppoſe God would ſuffer people, who were ſo afraid of diſpleaſing him, and had run every hazard for his glory, to live and die in a dangerous deluſion; to adore the Son, who is no more than a God by office; and not only ſo, but to worſhip the Spirit, who is no God at all? Shall the beſt of Chriſtians be upon a level with the worſt of heathen, who *worſhip and ſerve the creature more than the Creator?* Were they that confeſſed their need of the Spirit, and were always praying for his aſſiſtance, and who admired his teſtimony,

—were

—were they in an error, when they thought him to be God? And is the truth of his *being*, revealed to the men that laugh at his *operations?* is he beſt known among thoſe to whom his very name is a jeſt? has he inſtructed them whom he never ſanctified? is he moſt liberal of his gifts to thoſe who do moſt deſpiſe him? are the people that profane his name greater favourites than thoſe that adore it? SERM. 56.

We ſhould never have entered into a compariſon of mens characters, if there had not riſen up among us a ſet of people who talk of their pious fathers with diſdain, though they ought to mention their names with bluſhing. It was by the faith which their ſons ſet at nought, that *thoſe elders obtained a good report.* And may I be one of them who by the ſame faith and patience are following thoſe that now inherit the promiſes!

4. That muſt be a poor cauſe that is to be ſerved by falſe quotations. Paſſages are brought out of books directly oppoſite to the deſign of the authors. *Falſe witneſſes riſe up againſt them, and lay to their charge things that they know not.* Of theſe I have lately given ſeveral examples in a public work, which has had the moſt natural effect upon the guilty: For a troubled ſea can ſend forth nothing but *mire and dirt.* Falſe teachers are in the New Teſtament compared to *raging waves of the ſea, foaming out their own ſhame.*

I will give you another inſtance from the ſame author. In one of his pamphlets he preſents us with a paſſage from Dr Manton on the 11th of the Hebrews: 'Chriſtians need not to puzzle themſelves about conceiving of three in one, and one in three; let them in this manner come unto God, and it ſuffices; make God the object, and Chriſt the means of acceſs, and look for help from the Spirit.' This quotation he has placed on the title page of his book, that he might be ſure

SERM. 56. of catching the great numbers that will look no farther.

Thoſe words in the valuable works from which he has taken them, come in as an anſwer to the ſcruples of good men. They know not how to conceive of three perſons, and cannot order their ſpeech by reaſon of darkneſs. This difficulty becomes a temptation: now, the Doctor tells them, that they need not puzzle themſelves about that MANNER of the union and diſtinction in the Divine Nature which was never fully revealed. Any one may ſee he was then ſpeaking to the diſtreſs of a wounded conſcience, and not to the caprice of a wanton Arian.

Now, if this paſſage does the author any ſervice who has impaled it in his own little book, it muſt ſignify, either that Dr Manton did not believe the doctrine to be true, or that he did not take it to be of any importance. But the author knew both theſe inſinuations to be falſe. For in his ſermons on the ſame text, *(He that comes unto God muſt believe that he is)*, that honeſt uncorrupted writer is expreſs enough of his own opinion, p. 211. 'He 'that comes unto God muſt believe that he is, that 'is, ſo as he has revealed himſelf, one in three 'perſons; for otherwiſe we worſhip an idol, and 'that which is not God: We form an idol when 'we think of God out of the Trinity.' And, p. 214. he bids us 'prize orthodoxy, and above all ſee ye 'be right in the point of belief; there are a ſort 'of libertines riſen up, that think our debates with 'Socinians and Arians are but vain and frivolous, 'and that a looſe belief of God and Chriſt is e-'nough. But if this general faith be enough, why 'has God revealed ſo many things that we might 'have been ignorant of?

And when he gives rules about fellowſhip, he is ſo poſitive as to ſay, 'We cannot be ſaved except 'we hold one God in three perſons, and Jeſus as 'Mediator.

' Mediator. Theſe are ſupreme truths that are SERM. 56.
' clearly revealed and propounded to our faith.'
And, p. 272. ' To frame fit notions concerning the
' Trinity, that there are three perſons in one God-
' head, this is a myſtery to be believed, not diſpu-
' ted and committed to the anxious traverſty of
' our own reaſons.' Upon this caſe I will obſerve a few things.

1ſt, It is of no great weight to any opinion who they are that received it. That is not our rule, we go upon a higher authority than what is human. The learning, the piety, the numbers of thoſe who have eſpouſed any doctrine, are but lower reaſons for us to embrace it. But,

2dly, It is unfair to give out men as advocates for a notion, when we ourſelves know they were enemies to it. It is a reproach upon their names, and *God will ariſe to make inquiſition* for ſcandal as well as for blood. It is uſing them like the two witneſſes, whoſe *dead bodies* will be expoſed by a barbarous world. That is a great inhumanity; but methinks it is a viler inſult upon their memories to make them ſay what they never thought of. Certainly theſe writers do not remember that *the ſaints ſhall judge the world*, who take a liberty to abuſe them by whole generations, as if it was not enough to bring *a lying accuſation* againſt the living, unleſs they did it alſo againſt the dead. But as theſe great men died in the Lord, and reſt from their labours, ſo their works ſhall follow them, not to reproach, but *to praiſe them in the gates*.

3dly, That pretence, that the truth is *extorted* from theſe people; that though they have written for the commonly received faith, yet they are forced to own, that the evidence lies againſt them; this accuſation proves a notorious want of modeſty in him that brings it. The ſuppoſition is, that Dr Owen and Dr Manton, who were perſons of the firſt rank, the one for a ſcholar, and the other for

a

SERM. 56. a preacher, that these could not write for a doctrine without dropping something against it. Now that turns upon one of these two things:

Either they knew that the opinion they maintained was false, or they did not; if they *did*, it was a breach of their integrity; if they *did not*, it is a public evidence of their folly, that a writer in the next generation shall understand them better than they did themselves. Neither of these things shall I easily allow, upon the names of those eminent servants of Christ; and, therefore, there is a third inference, which I will leave any one to make who hears the case.

4thly, It is using mankind very ill to put such things upon us. It may be all one to me, what such a *Doctor* saith about the divinity of Christ. His opinion is neither the argument nor the hindrance of my faith; but however let me not be imposed on in matter of fact. Let us not have deceitful reports; *no lie is of the truth.* If the doctrine I am contending for be right, it will be so without fathers or doctors; but why should I make a false muster, both to wrong the dead and abuse
Pf. ci. 4, 5. the living? *Let such froward hearts depart from you, do not know those wicked persons; whoso privily slanders his neighbour,* cut off from your acquaintance.

And since I am upon this head, a certain author has obliged me by his demand, both to do him and myself justice in a quotation I gave you out of his book. I was indeed offended at the phrase of a derived and a dependent God, and having laid before you some loose expressions upon that head from others, I was troubled to find him among these unguarded writers. The passage I mentioned was this: after he had directed us to pray to Christ, he adds, 'It is true he is the begotten of the Father, and sent of the Father, and the Father is 'greater than he, and the head of Christ is God; 'the

' the Son of God derives from the Father, and is SERM. 56.
' not properly ſelf-exiſting.' Thus far I went, and did not imagine there was any occaſion of going farther.

But as he is pleaſed to think we are unfaithful in ſtopping there, I will give you the reſt of the ſentence. His next words are theſe: ' But then ' if it be allowed a neceſſary derivation, though ' infinitely free as the rays of the light from the ' ſun, and not merely arbitrary and at pleaſure, ' which might never have been, it is ſufficient to ' juſtify the great things ſaid of him, and ſecure ' all that we intend, namely, that he is *above the* ' *level of the moſt exalted creature.*' This I am afraid is far from mending the matter. For,

Firſt, He comprehends both the parts of the queſtion, that uſed to be always oppoſite; whether the generation of the Son is *voluntary* or of *neceſſity?* He ſuppoſes both, which, as the terms are uſed in that diſpute, I think makes a contradiction; becauſe what is *neceſſary* in that ſenſe, cannot be *free*. By neceſſary, we mean that which *muſt have been*; by free, that which *might not have been*.

Secondly, It is a very raſh way of talking, to ſuppoſe any neceſſity upon the divine will; becauſe it makes it ceaſe to be an act of the will, it leaves God himſelf at no liberty; here is one ſaid to be derived from another, and yet was neceſſary to him. This is bold ungodly language.

Thirdly, If raiſing him *above the level* of the moſt exalted creature is all he intends, I can aſſure him it is not all that we intend. It is a *true* account, but a very *low* one, of the Great God, that he is above any creature; and, though it uſed to be always ſaid, that He who is not a creature is God, yet as ſome have run into a wild imagination, and as wild a conduct, that will neither ſay the Son is a God nor a creature, miniſters that would not keep people

SERM. 56. people in the dark, are obliged to ſpeak out. For, according to that poſition, which may be called the *noſtrum* of our polite age, a being may be above the level of the moſt exalted creature, and yet not be the Supreme God! I ſee *contradictions* will paſs, though *myſteries* cannot.

5thly, Though I never did, and never dare recommend any holy men to you as having dominion over your faith, yet do not ſuffer them to be treated injuriouſly, both as fools and knaves; they have deſerved better of their generation, whom they ſerved according to the will of God: and when you compare what is ſaid of them with what they ſay of themſelves, their enemies will be found liars.

The deſign of Satan in running down the faith of ſuch great men, is to give the world a diſtaſte of their holineſs. Throwing off their opinions is an introduction to the dropping of their practice. The Lord's day goes away with the Catechiſm. Men that are called enthuſiaſts in their doctrine, are no better in their devotion: and if *thinking* as *they* did not, is called coming back to the Bible, *acting* as *they* did not, may paſs for a politer ſort of religion. But——may my ſoul be found with thoſe whom theſe men deſpiſe, for I doubt not they are *among the living in Jeruſalem!*

5. Their deſiring that the doctrines of Chriſtianity may be delivered in no other words but thoſe of Scripture, is what I call a ſtale artifice, and has been exploded as a mere fraud in all ages. It is a pretence as old as the Arians, and it is pity that they who revived it have not thought it worth their while to clear themſelves of having the ſame deſign with thoſe that uſed it only as a ſhuffle. For,

1ſt, It was never their own practice. They continually run into *metaphyſical* phraſes, or *cabaliſtical* notions, that is, either the vain janglings of the heathen, or the filthy dreams of the Jews. A learned

learned hiſtorian tells us, when they ſwelled in councils and ſwarmed in nations, they had no leſs than four or five creeds in the ſpace of a few years. They were unſtable in all their ways, *ever learning and never coming to the knowledge of the truth. Clouds without water* muſt be carried about with wind. SERM. 56.

And are theſe in our day any better? Will any of them allow me to be of the ſame opinion with the author of the Scripture-doctrine of the Trinity, or leſs miſtaken, becauſe I am willing to ſubſcribe all the ſcriptures that he brings, and leave his propoſitions to himſelf? No, I know this will never do; and therefore they expect, either that I do not call Chriſt God, or that I talk of an originated deity that is not ſelf-exiſtent. My orthodoxy with them is not determined by adhering to the phraſes of the Bible, but controlling them with a ſet of impious diſtinctions.

One of them, who declared againſt the equality of the Son to the Father, was willing in a public aſſembly to confeſs, that *he is over all God bleſſed for evermore.* What a trifling is this with ſacred words! How evident is it, that to *the unbelieving there is nothing pure!* The *unſtable*, as well as the *unlearned, wreſt the Scriptures to their own deſtruction.* Every one knows that the text I have now mentioned is uſually pleaded for our Lord's ſupreme Divinity; and is it not defrauding and going beyond my neighbour, when I give him thoſe words as an expreſſion of my own opinion, which I am ſure he takes in a different ſenſe from what I do? What is that but *ſporting myſelf with his deceivings?* But *the Lord is the avenger of all ſuch.* The righteous Lord loves righteouſneſs. Miniſters of the Goſpel are *not to walk in craftineſs, nor handle the word of the Lord deceitfully, but by a manifeſtation* (not a concealment) *of the truth, recommend* 2 Pet. iii. 16. 2 Cor. iv. 2.

SERM. 56. *commend themselves to every man's conscience in the sight of God.*

2dly, This is no more than Papists may do in the great fundamental of their idolatry. I mean *transubstantiation.* Against this, all the Protestant Churches at the time of the Reformation declared with one voice. Now, according to the pretence of this new scheme, there is not any assembly but what may have a Jesuit for their pastor. If I desire he will satisfy me about his faith, he confidently tells me, that is an *inquisition*, and giving up the liberty that he has in Christ Jesus. If I insist upon it to know what his sentiments are about the great dividing point between us and those of Rome, he saith it is a *mystery*, and ought to be delivered in no other than Scripture-language; and he will affirm neither more nor less than that Christ has said, *This is my body.* If I ask him in what sense he takes that expression, whether proper or figurative, he runs out into declamations against words which man's wisdom teaches, and charges me with taking him away from his Bible, and setting up human decisions as standards in matters of faith.

I have carefully thought over that argument, and with all the turning I can give it, it appears to me as well calculated for a Jesuit as an Arian, and perhaps a little time may shew, it is designed for them both. This trick produced rank Popery in Poland, and it plainly gives the enemy the same advantage in England.

3dly, You know, and so do they too, though they will not own it, that the Scripture is the only plea we use for the doctrine we maintain, and I hope our sermons are not much inferior to theirs in Scripture-language and Bible-phrases. This pretence is what every enemy of the Christian Church has made in all ages. It leaves the door open for the great invaders of our liberty, to come in upon

us

us as a flood. They that have moſt advanced it in our day have made depredations upon the Bible; and therefore we look upon it as the work of ſpies, who *come to ſee the liberty that we have in Chriſt,* *and bring us into bondage.* SERM. 56. Gal. ii. 4.

SERMON LVII.

Aug. 14. 1720.

6. WE ſhall now conſider the pretence wherein they glory, that their ſcheme is to promote a Chriſtian *charity* and mutual forbearance. In this, like thoſe of old, they have ſeduced the people, crying, *Peace, peace, where there was no peace; one built up a ſlight wall, and, lo, others daubed it with untempered mortar.* We have heard ſpeeches delivered with a great deal of flat formality, in praiſe of that which every man profeſſes to admire, and every believer has the ſeeds of in himſelf. The Holy Spirit implants it in the hearts of his own people, and therefore it is a public evidence of our intereſt in Chriſt, by which all men will know that we are his diſciples, when we *have love one to another.* Ezek. xlii. 10.

But *when ſhall vain words have an end?* Has the Scripture ſaid ſo many things of brotherly love, only to expreſs the rancour of thoſe that want it? Is talking over a precept, to paſs for obedience to it? Are thoſe glorious things that we read of charity, to furniſh the language of reproach, and help us to rail in the name of the Lord? How

SERM. 57. vile and fooliſh is it on this occaſion, to cool our zeal for the truth by crying up the happineſs of union or the neceſſity of peace?

Who would imagine that when we plead for the faith that was once delivered to the ſaints, any preachers of the Goſpel ſhould tell us, that an agreement with them that deny it is of more importance than a contending for it, and ſupport their opinion by theſe words of the Apoſtle, *Though I underſtand all myſteries, and have all knowledge, and though I have all faith, ſo that I could remove mountains, and have not charity, it profits me nothing;* and as he ſaith afterwards, *Now abides faith, hope, charity; but the greateſt of theſe three is charity.*

1 Cor. xiii. 2.

ver. 13.

Becauſe theſe are ſome of the *feigned words* with which they make merchandiſe of you, and thoſe *fair ſpeeches* that deceive the hearts of the ſimple, I will lead you into the vanity of the argument by a few conſiderations. You will ſee that the ſcriptures they bring in to advance charity above faith, are nothing at all to the purpoſe; that there is no other charity but what is founded upon an agreement in the faith, and all the exhortations to it in the Bible ſuppoſe that we equally hold the head; that we are ſufficiently directed with what tenderneſs to uſe thoſe who wander from the truth, without giving up one article of religion; and that there are not perhaps in the world more notorious breaches of charity than among the very party that make ſuch a noiſe about it. From them that conſent not to wholeſome words, and the doctrine which is according to godlineſs, we have examples of men who *know nothing, but are proud, doting about queſtions and ſtrifes of words;* and they have ſhewn themſelves in *envy, ſtrife, railings, evil ſurmiſings, and perverſe diſputings*, as if they ſuppoſed that *gain was godlineſs*. From them have come theſe *fooliſh and unlearned queſtions that do gender ſtrifes.*

1 Tim vi. 4, 5.

2 Tim. ii. 23.

(1.) The

(1.) The ſcripture which they would reproach us with will leave them ſhort of their deſign. Why ſhould we be told with vain repetitions that the Apoſtle has ſaid, *Though I underſtand all myſteries, and have all faith, and have not charity, it profits me nothing?* Can any one get leave of his own reaſon to imagine, that he deſigns to make an oppoſition between the myſteries of the Goſpel and the precepts of the law, between the faith, *without which it is impoſſible to pleaſe God*, and the charity that governs our carriage to his people? SERM. 57. Heb. xi. 6.

No, no; he is not here ſpeaking of the great myſtery of godlineſs, or with any leſſening to that which was the continual ſubject of his own miniſtry. To talk of *underſtanding theſe* myſteries is a contradiction, they belong to thoſe *deep things* that will never be fully comprehended. But the myſteries that are inferior to charity are of a different nature, becauſe it is here ſuppoſed that a hypocrite may have them. Such a knowledge and ſkill as God gave to Daniel and his companions, in learning and wiſdom, underſtanding viſions and dreams.

And ſo, when he ſuppoſes a man to have *all faith* and not have charity, it cannot without violence to the words be expounded of ſaving faith; but as he himſelf declares it, a faith to *remove mountains*, that is, a power of working miracles. This, people may have; as our Lord aſſures us, many ſhall ſay in the laſt day, *Have we not wrought wonders in thy name*, and yet he profeſſes, *I never knew you.*

But it would be impious to ſuppoſe, that a perſon may have the faith of God's elect, and yet want charity. For if faith is right, it will *work by love. He that believes with the heart and confeſſes with the mouth that Jeſus died and that he is raiſed from the dead, he is born of God; and they that have purified their ſouls in obeying the truth through* Gal. v. 6. 1 Joh. v. 1.

SERM. 57. *through the Spirit*, have done it *to an unfeigned love*
1 Pet. i. 22. *of the brethren. If any man hates his brother, he*
1 John ii. 11. *abides in darkness;* he is no believer; the truth has never shone into his soul.

Charity indeed is greater than a notional faith, or what we call the faith of miracles; but to say it is greater than a belief of the truth, is only preferring the branches to the root. Our love to him
1 Joh. v. 1. that begat, is the principle and guide *of our love to those who are begotten of him*, and there is no other love to Him but what arises from our believing in him; and there is no other believing in him but what takes into it the consent and acquiescence of the soul in the report that is given of him.

(2.) There can be no charity but what is founded upon an agreement in the faith. I own that the name of charity is not always used under the same extent in Scripture. Sometimes it signifies the benevolence that we have to all the world; and this seems to be the meaning of the word, when it is distinguished from *brotherly kindness*. I do not take it in that sense here, for it is certain, an agreement in the faith is no condition of that temper; we must do good to all men, whether they are believers or no; we consider them, not as having obtained like precious faith, but as partaking of the same common nature. Religion will teach a person to look upon himself as a brother to the whole world, and sets before his eyes the example of our heavenly Father, who causes his rain to fall, and his sun to shine upon the good and the evil, the just and the unjust; and it is so far from making an union to Christ the foundation of our good will to men, that we are to *bless those that curse us*, though in *that* they are guilty of cursing
Mat. v. 44. HIM, *to love them that hate us, and pray for such as despitefully use us and persecute us.* This is certainly one sense of the word charity, and it holds
1 Cor. x. 32. out our duty to mankind in general; we must *give*

no

no offence to the Jew or the Gentile, or the Church of God, but be *harmleſs and blameleſs, as the ſons of God without rebuke, in the midſt of a crooked and perverſe nation, among whom we are as lights in the world.* I hope none will thus underſtand the head I am now upon. SERM. 57. Phil. ii. 15.

But, ſecondly, when we ſpeak of charity in a narrower way, as that which is the glory of our religion, it is not diſtinguiſhed from brotherly kindneſs, but only another name for it. It ſignifies a due temper of mind to the people of God: making the ſaints in the earth to *be the excellent in whom is all our delight;* that we are *companions of all them that fear God, and of them that keep his precepts. We love one another as Chriſt has loved us* and them. *As touching this brotherly love believers have no need that any write to them, for themſelves are taught of God to love one another, and indeed they do it towards all the brethren.* Pſal. xvi. 3. —— cxix. 63. John xiii. 34. 1 Theſſ. iv. 9, 10.

Now this, I ſay, ſuppoſes our agreement in the faith, and without that, it is not the duty that God has commanded, nor an effect of that grace that his Spirit has quickened. But then by this agreement I do not mean our having the ſame thoughts about every doctrine of religion; no, that is not only impoſſible, but the variety that is among us gives a beauty to the Chriſtian life.

There are many expreſſions of charity which ſuppoſe our opinions are not taken from one mould, ſuch as *forbearing one another*, overlooking a little difference, ſpeaking of it as God himſelf does, that *circumciſion is nothing, and uncircumciſion is nothing, but a keeping the commandments of God.*

But then what the Apoſtle calls *holding the head* is the ground of all our regard to the brethren. Without *the unity of the Spirit* there is *no bond of peace.* The perſons whom we thus love are with us under *one Lord, one faith, one baptiſm, one body, one Spirit, one hope of our calling.* We are *built on* Eph. iv. 3, 4, 5. —— ii. 19, 21.

the

SERM. 57. *the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together grows to a holy temple in the Lord.* In order to the courſe of this
Col. i. 4. love, there muſt be a mutual profeſſion. *Our faith in the Lord Jeſus Chriſt* is joined with a *love to all the ſaints.* He that will not tell me what he believes, has no other demand upon my charity than a heathen man or a publican.

I am to do him good as I have opportunity, whether he is a Chriſtian or no; but it is ſuppoſed I muſt know him to be a diſciple, before I can love
1 Pet. iv. 8. him as one. When the Apoſtle ſays, *Above all things have fervent charity among yourſelves*, does he mean no more than what I am obliged to have for all mankind? And is there any difference between a brother and a ſtranger, but what ariſes from an external profeſſion? Have I any other rule for a mutual love beſides what appears? Can I judge a perſon to be in the faith unleſs I hear it? or can I ſuppoſe him to be in a ſtate of holineſs, unleſs I ſee it? To ſay that I have no concern whether any one believes right or wrong about the great doctrines of Chriſtianity, is to ſay I muſt have no charity for them. Thruſting them out of my care is excluding them from my delight; it makes me incapable of walking with them, rejoicing over them, provoking them to love, and good works, and ſo much the more as we ſee the day approaching. When the Apoſtle John tells
2 John 1, 2. the elect lady and her children, that he *loved them in the truth, and not only he, but all they that had known the truth, for the truth's ſake which dwells in us, and ſhall be with us for ever*, was there no difference between his regard to ſuch as theſe, and thoſe that *did not abide* in the doctrine of Chriſt? and muſt he be charged with a breach of charity,
ver. 10, 11. when he directs, that *if any come to us and bring not this doctrine, we are not to receive him into our*

houſes, nor bid him God ſpeed; for he that bids him God ſpeed is partaker of his evil deeds? Every one ſees not only that he diſtinguiſhed theſe two ſorts, but the foundation of his doing ſo. The reaſon of his love to the former was their being *in the truth*, it was *for the ſake* of that; and yet though Chriſtians are to uſe hoſpitality one to another, they are ordered not to receive ſome into their houſes, becauſe they *bring not this doctrine.* SERM. 57.

Was Paul adviſing Timothy againſt the rules of charity when he bid him beware of Alexander, who had *greatly withſtood his words?* Was it a ſchiſmatical practice for him to *turn away from thoſe that reſiſted the truth, and were reprobate concerning the faith?* or when a man conſented not to wholeſome words, *from ſuch a one to withdraw himſelf?*

Neither charity nor faith are to be what men of corrupt minds will make them. The Scripture in giving us rules about them has made the matter viſible enough. There is no cloud upon that text but what the luſt of our own hearts has brought thither, *I beſeech you mark them which cauſe diviſions and offences, contrary to the doctrine that ye have heard, and avoid them* They that plead for charity *without* faith, and eſpecially *againſt* it, are only taking pains for a plant that our heavenly Father has not planted. The Apoſtles were limited, and ſo muſt we be: *We can do nothing againſt the truth, but for the truth.* How earneſtly does he deſire that we may *ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel?* Rom. xvi. 17. 2 Cor. xiii. 8. Phil. i. 27.

(3.) We are ſufficiently directed how tenderly to uſe thoſe that wander from the truth, without giving up the honour of one doctrine or article to them. The ſervant of God muſt *in meekneſs inſtruct thoſe that oppoſe themſelves;* and what is it for? *That God may give them repentance to the acknowledgment of the truth.* Muſt not people be under 2 Tim. ii. 25.

SERM. 57. under the power of a perverse mind that will use this scripture against our zeal for the faith? It is true, the servants of God are not to strive by furious methods, by corporal punishments, or any gross severities, but be gentle to all men; what they do should be in meekness. But then,

First, He must *instruct* them; this rule does not oblige him to hold his peace. There is nothing at all in it opposite to his insisting upon sound doctrine; nay, his doing it at a time that *they will not endure* it. It is no breach of this meekness, if *he reproved them sharply, that they might be sound in the faith.* He must not be silent, and neglect to instruct them, and call either his laziness or his cowardice by the name of meekness.

Secondly, This is necessary in order to a divine blessing; he does it in hopes that God will give them *repentance.* But he that is silent when the doctrine of Christianity is opposed, has no hopes that God will give them repentance; he does not use the means in order to it. God *may* give it immediately as he did to Saul; but we cannot expect a person should be reclaimed, who is not so much
Jam. v. 19, 20. as admonished. *Brethren*, saith the Apostle, *if any of you err from the truth, and one convert him, let him know, that he who turns a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.* This is an honorary name put upon our endeavours. We are not able to convert an unbeliever; but God has given our zeal such a reputation, to shew the value he has for any pains we take in order to it.

Thirdly, This repentance that we pray and hope for in these that now oppose themselves is, that they *acknowledge* the truth; not only believe it, but acknowledge it. We must look upon them as impenitent till there is a public confession. And,

Fourthly, Until they do this, they remain *in the snare of the devil, and are led captive by him at his pleasure.*

pleaſure. And is it any charity to leave them there? Is not our ſilence to them upon this head an argument that we had rather have them pleaſed than ſaved, and are watching for their favour, and not for their ſouls? A true *compaſſion* would teach us *with fear to pull them out of the fire.* SERM. 57. Jude 22.

It is certain the rules of Chriſtianity do not claſh with one another. The way of the Lord is perfect, and therefore no command in the Bible was ever deſigned to raze out that, *My ſon, ceaſe to hear the inſtruction that cauſes to err from the words of knowledge.* No charitable thoughts can excuſe our neglect of *trying the ſpirits whether they be of God.* We are told of ſome whoſe *words do eat as a canker,* and though we muſt be courteous to all men, yet that cannot take off the plain declaration of the Apoſtle, *If a man purge himſelf from theſe, he ſhall be a veſſel unto honour for the maſter's uſe.* Prov. xix. 27. 1 Joh. iv. 1. 2 Tim. ii. 17. ver. 21.

(4.) As when men talk of truth, ſo when they talk of charity, bring them to the law and to the teſtimony; it is not making a noiſe with a word that will do. There is no more in the cry of peace, than there is in that of the church. The charity that the Apoſtle recommends has plain and glorious characters belonging to it; and whenever they are wanting, the pretenſions of men are in vain: *Charity ſuffers long, and is kind; it envies not, vaunts not itſelf, is not puffed up.* If you ſee a man deal in proud wrath, he may call himſelf as he pleaſes, but *proud and haughty ſcorner* is the name that God has given him. 1 Cor. xiii. 4.

Charity does not behave itſelf unſeemly; ſcurrilous language is no more charity than it is decency: charity *ſeeks not its own, is not eaſily provoked, thinks no evil,* much leſs does it take pains to form evil: ſtraining to torture words, ſetting them out to the worſt light we can, has as little of charity as it has of honeſty. But then, it is the glory of charity that, as it *rejoices not in iniquity,* ſo *it rejoices* ver. 5. ver. 6.

SERM. 57. *in the truth.* It is far from hating and opposing the truth.

God never made any grace to be a rebel against any doctrine; he never made a saint to pull revelation in pieces; practical religion is far from being an enemy to the Bible; and therefore that is an ungodly charity that works up an intrenchment to those that deny the faith, and a battery against them that own it. But as the day is coming that *wisdom* shall be justified of all her children, so shall
Jam. ii. 12. *charity* too; for we would *so speak, and so do, as they that would be judged by the law of liberty.*

7. The most powerful of all their arts is the contempt with which they speak of mysteries, and the worship of God. The understanding harbours either truth or error, but it is the will that fills them. Good people receive *the love of the truth that they may be saved.* God is pleased to *manifest the good savour of his knowledge by us, and we are a savour of God to those that perish,* as well as to those that
2 Cor. ii. 16, 17. are *saved: to the one we are a savour of death unto death, to the other of life unto life.* A wicked
Joh. iii. 20. man *hates the light, and comes not to it, lest his deeds should be reproved.* And as these *like not to retain God in their knowledge, he gives them over to a reprobate mind.* What opposes holiness opposes truth,
1 Tim. vi. 10 *the lusts of the flesh, the lust of the mind, and the pride of life. The love of money is the root of all evil, which whilst some have coveted after, they have erred from the faith.*—Observe those gradual marks of apostasy.

First, People begin with an indifference to the truth: they lose a sense of sin, and the powers of a world to come. It is all one to them whether there is any satisfaction to divine justice or no. They grow careless about their souls; and a Saviour who is no God, will do as well for them, as he that is one. Then,

Secondly,

Secondly, This gives them a contempt of God's people; they deſpiſe their gifts, they hate their graces; praying, hearing, and every other action of worſhip is impertinent to them. The more ſpiritual a Chriſtian appears to be, either in devotion or out of it, the more ridiculous they account him. SERM. 57.

Thirdly, This will go on to an indolence about church-communion, and at laſt to a total neglect of it: *Remember the words that were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt, how that they told them there ſhould come mockers in the laſt time, who ſhould walk after their own ungodly luſts. Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.* People ſhall make it more their concern to ſhelter thoſe who break the peace of churches, than to fill up their places in maintaining it. They will rather be keepers of other vineyards than attend their own. Jude 17, 18, 19.

Fourthly, This ſhall go into a profanation of the Lord's day; the time that they once thought ſacred is devoted to journies, or polluted with recreations; *ſaying to God, Depart from us, we deſire not the knowledge of thy ways.*

Fifthly, As theſe practices are a plain contempt of God, ſo he oftentimes returns the contempt upon them: *Becauſe they receive not the love of the truth, he therefore gives them up to ſtrong deluſions, to believe a lie.* They that declaim againſt a certainty in matters of faith, will ſoon come to certainty enough in matters of error. And thus does an awful judgment vindicate itſelf againſt thoſe that have *no pleaſure in the truth, but have pleaſure in unrighteouſneſs.*—Now here conſider,

(1.) Any oppoſition to the truth, which appears in a hatred of practical godlineſs, carries its own confutation along with it. God leaves their arguments to be anſwered by their lives; and though people do not attend to the caſe till it grows notorious,

SERM. 57. rious, yet the rule that Christ has given us is sure
Mat. vii. 15. of being observed at last: *Beware of false prophets, who come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits; men do not gather grapes of thorns, nor*
Isa. xxxii. 6. *figs of thistles. A vile person will utter error against the Lord;* and it will be seen sooner or later, that
Rom. xvi. 18. they who cause divisions and offences, *serve not the Lord Jesus Christ, but their own belly.*

(2.) How unhappy is the soul that is seduced by these means! The case is described in language
2 Pet. ii. 18, 19, 20, 21. plain and dreadful: *When they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them that live in error; whilst they promise them liberty, they themselves are the servants of corruption; for if after they have escaped the pollution of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered to them.*

(3.) Let me warn you against any opinion or conversation, that would teach you to trifle with the Lord's day. Whenever any wicked wretches are brought to religion, the *conviction* usually begins here; and there are very few go to the gallows, but own, that the *corruption* begun here. I know that the admired name of Mr Chillingworth is now played against the great article of our faith, the Divinity of the Son and Spirit, and the main evidence of our devotion, the religious observation of the Lord's day. If the letters pretended to be his are not genuine, then the memory of a writer, who has performed so well for the Protestant cause, is loaded with injustice and calumny; and if they are, we may say, there is a more sure wordof precept

cept that we have to truſt to. As he that breaks one of the leaſt of the commandments, and teaches men ſo, is not fit for the kingdom of God, you had need try whether the thing be ſo or no. SERM. 57.

It was in a careful regard to the Lord's day, that your anceſtors paſſed through the world with ſo much pleaſure in their own ſouls, and ſuch a noble teſtimony to the conviction of others. The book of ſports was the great abomination under which they groaned; and rather than promote it they fled into New England, chooſing to loſe their country, and keep their conſcience. But the generous notions of liberty and free-thinking that ſome advance, make ſuch a book either needleſs or irreſiſtible. If the court ſhould be ever ſo vile, here are people that will *love to have it ſo; and what will they do in the end thereof?* Charles I. 1633.

(4.) It is a mean and low carriage, if people are preſſed with an argument, to protect themſelves againſt it with contempt, inſtead of an honeſt anſwer. Thus, when our Lord had ſhewn that *the children of this world are wiſer in their generation than the children of light, the Phariſees, who were covetous, heard all theſe things, and derided him.* The cauſe of God needs no ſuch baſeneſs, but eternally abhors it. Luke xvi. 14.

It is low and vile for people, when they meet with thoſe that cannot diſpute, to *bring in their hereſies privily and unawares*, and when they are called into the battle, to turn off with a ſneer. They are ſerious in their opinions to an inferior, and are always in jeſt about them before an equal. Thus, as one man mocks another, do they mock the Great God. When ſeducers have to do with the unſkilful, they puſh their cauſe; but upon other occaſions they can lurch it, and ſhew the world that they are in jeſt when we are in earneſt. How different was the temper and carriage of the Apoſtle, who *thought it meet as long as he was in this*

SERM. 57. 2 Pet. i. 13. *this tabernacle to ſtir them up, by putting them in remembrance!*

(5.) The laugh will quickly be turned upon them; for *ſurely He ſcorns the ſcorners.* The doctrine of Chriſt's Divinity, which is now to them a trifle, will be a ſolemnity, when they have no company to divert the thought, and no riot to drown it. You may have partners enough when you *deny* his perfection, but you muſt be alone when you come to *feel* it. *Of what puniſhment ſhall they be thought worthy who have trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and done deſpite to the Spirit of grace? It is a fearful thing to fall into the hands of the living God.* Theſe free-thinkers are no friends for a death-bed, but leave a poor ſoul to tug and toil with that which they have taught him to defy. Like a blown deer, when he is marked by the huntſman, he is neglected and driven out by the reſt of the herd; he has ſported with *them*, but they will not run with *him.*

Prov. iii. 34. Heb. x. 29. 31.

(6.) Let us be faithful to a glorious cauſe, that gives us an abhorrence of theſe methods; act worthy of the truth, *without partiality, and without hypocriſy. Follow righteouſneſs, faith, charity, and peace, with them that call upon the Lord out of a pure heart.* The day is at hand that will *declare every man's work, of what ſort it is, for it ſhall be revealed by fire.* Thoſe notions bid the faireſt for being right that have yielded the moſt comfort upon a death-bed. Enquire then how *they* have believed, who were *more than conquerors* in the laſt and great battle, and went off *rejoicing in hope of the glory of God; whoſe faith follow, conſidering the end of their converſation.*

2 Tim. ii. 22. 1 Cor. iii. 13. Heb. xiii. 7.

SER-

SERMON LVIII.

Aug. 28. 1720.

HAVING thus considered the last account that is given of our *Great God and Saviour*, that he was *received into glory;* and answered *the perverse disputings of men of corrupt minds, who are destitute of the truth;* I now pass on to the SERM. LVIII.

III. General head, which is, to consider this branch of our religion, as I have done all the rest, under the notion of *a mystery*, and what is without controversy a *great* one. What we mean by this you have heard already:

First, That it is a thing which has been kept secret, and to this character the whole doctrine of Christianity agrees. It was scarcely known at all to the Gentiles, and with a mixture of confusion and darkness among the Jews. Hence it is called *a mystery which has been hid from ages and generations, but now is made manifest to the saints, to whom God would make known what is the riches of the glory of this mystery.* Thus, the same Apostle tells us, that *God by his revelation made known to him the mystery;* and he speaks of *his knowledge in the mystery of Christ, which in other ages was not made known to the sons of men, as it is now revealed unto the holy Apostles and Prophets by the Spirit.* And the design of the Gospel is *to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God.* And again, we read of *the revelation of the mystery which has been kept secret since the world began, but now* Col. i. 26, 27. Eph. iii. 3, 4, 5. ver. 9. Rom. xvi. 25, 26.

is

SERM. 58. *is manifeſt, and, by the commandment of the everlaſting God, made known to all nations for the obedience of faith.*

Secondly, It muſt be of ſuch a nature, as to extend itſelf beyond the comprehenſion of our reaſons: *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!* So we read of *the love of Chriſt that paſſes knowledge.*

Rom. xi. 33.

Eph. iii. 19.

Many people contend for this as the only notion of a myſtery, that it is a ſecret, and therefore when it comes to be known, the title ought to be dropt. And indeed according to their way of reaſoning, my text is guilty of an impropriety in language. It ſhould by no means have been delivered in this form, that the myſtery of godlineſs *is* great, but that it *was* ſo; and the Apoſtle referred to no more than the vail that was thrown upon it; not the ſubſtance of what we do know, but the circumſtance of our *not knowing* it, makes it be called a myſtery. And thus it may have its name, and be ſpoken of with all this wonder, not for the ſake of what it contains, but merely becauſe of thoſe *times of ignorance* that held ſo long upon the whole world.

But, in vain do men depart from the words of truth and ſoberneſs. The Holy Ghoſt tells us what the doctrine of godlineſs *is*, not what it *was*; how juſtly it is admired by all thoſe to whom God has revealed it; and does not call it a myſtery from the ſtupidity of ſuch as never heard the joyful ſound. It is, ſaith he, a great myſtery ὁμολογουμένως: we tranſlate it, *without controverſy*; but it ſignifies the joint profeſſion that the people of God have ever made. They agree to be united witneſſes upon this head. Whatever others may think of it, yet where divine grace has made a conqueſt, it never fails to give this doctrine a teſtimony; every one that believes it will own it. There is

not only *the faith of God's elect*, but *an acknowledging of the truth which is after godliness*. So that we have the voices of Christians in all ages and places sounding it forth, with the same confession, *Great is the mystery of godliness*. SERM. 58. Tit. i. 1.

Thirdly, By a mystery, as the word is applied to religious matters, we understand something that is *revealed*, and which we are sure the Great God has told us. It is not for us to give out a company of *cunningly devised fables*, and pass them off for mysteries; no, that is a profane imposture, striking equally at the omniscience of God, and the liberties of men. How incomprehensible soever any doctrine may be, yet that the Holy Spirit has declared it, is a matter that ought to be clear and open. It is no reason that you should believe any thing from us, because we have strong imaginations that it is true. There are *foolish prophets who follow their own spirit, and have seen nothing*. Rom. xvi. 25. Ezek. xiii. 3.

The more wonderful any doctrine is, the greater evidence should we have of its being revealed. And this is the way that God has taken with respect to the Christian religion. As there is something in the nature of it that exceeds all our imagination, we ought to be very sure that it comes from heaven. To this purpose did God train up the Jews in an unaccountable devotion, because it was to be the emblem and figure of an unaccountable gospel. It was *a shadow of good things to come, but the body was Christ*. They were to do things they knew not *why*, in regard to what should be brought about they knew not *how*. The ark, and the mercy-seat above it, was a token of the Divine presence among them. When David brought these to Mount Zion, he cries out, *Arise, O Lord, into thy rest, thou and the ark of thy strength*. Col. ii. 17.

And to what purpose did he appoint among them such a little symbol of a great and glorious privi-

SERM. 58. John i. 14. lege, but in view of this, that *the Word ſhould be made fleſh*, and take up his tabernacle among us? Why had they all their ſacrifices, divers waſhings, and carnal ordinances, but with regard to an atonement that ſhould be made for ſin, and the great ſanctification that we have from the Holy Spirit? The Jews knew by their religion that ſomething myſterious was to come after it; and when Chriſt appeared, whoſe name was *Wonderful*, they could then ſee, that all the devotions they had been employed in were to fix the hope of their fathers upon Him.

So that God had abundantly teſtified to the truth of our religion, both in the former and latter diſpenſations. The language of them both was, that he would make known to the world things that could never have been invented, and which, now they are revealed, can never be explained. Such a myſtery is this part of our religion, that Chriſt was received into glory. There is a great deal in it that leads us beyond our depth; we are loſt in the delicious wonder; but then at the ſame time it is matter of plain revelation.—I ſhall here,

1. Lay before you ſome few of the myſteries that we find in this branch of the Chriſtian religion.

2. Anſwer the objection that is made againſt it on the account of its being a *myſtery*.

1. There are many wonders that a ſerious mind can obſerve in Chriſt's being received to glory. Such as theſe: It is ſtrange that he who was ſo helpleſs and deſolate ſhould quickly after be poſſeſſed of all the fulneſs of heaven. It is farther wonderful, that he who ſeemed abandoned by God, the object of his wrath and juſtice, ſhould be taken into ſo much favour; that he who was deſerted by men and Angels, is now the head of influence and government to them both; and that a ſuffering

fering nature, which was made to die, should be united to one which is eternal and unchangeable. SERM. 58.

(1.) We may behold and wonder, that Christ who was so helpless and destitute should be possessed of all the fulness above. There is no similitude between his condition in the two worlds: *He was dead, but he is alive for evermore, and has the keys of hell and death.* Here below, *the Son of man had not where to lay his head*, and now he is *made higher than the heavens.* He bore upon him all the marks of an unhappy yielding nature; he suffered it to be poor and miserable; but out *of his fulness we are to be made rich*; for *he ascended up far above all heavens, that he might fill all things.* Rev. i. 18. Luke ix. 58. Heb. vii. 26. Eph. iv. 10.

Could any one imagine, that the characters of the same person should be so extreme, *Ye killed the Prince of life!* that one, under the notion and fate of a malefactor, should be a Prince; and not only so, but that his empire,—the gift of his power, the grant of his authority and love,—should be *life! I give to them*, saith he, *eternal life, and they shall never perish.* How strange is it to read of their *crucifying the Lord of glory!* that he, whom they hauled along with contempt and cruelty, should have the whole disposal of the future world! *In the days of his flesh he offered up prayers and supplications, with strong crying and tears, learning obedience by the things that he suffered*; but now *being made perfect from his sufferings, he is the author of eternal salvation to all that obey him.* Acts iii. 15. Joh. x. 28. 1 Cor. ii. 8. Heb. v. 7, 8, 9.

How amazed was Pilate when he put the question, *Art thou a king then? q. d.* Does captivity answer such a name as that? This he enquired upon our Lord's telling him, *My kingdom is not of this world; if it were, then would my servants fight; but now is my kingdom not from hence.* It was strange language out of the mouth of a person deserted by his friends, and pursued by his enemies to the very gates of death; and yet it is all true, for John xviii. 37.

SERM. 58. for he was a King: *He whom man despised, and the*
Isa. xlix. 7. *nation abhorred, the servant of rulers,* was assured that *kings should see and arise, princes also should worship.*

They that met him when he rode to Jerusalem,
John xii. 13. 15. cried, *Hosannah, blessed is the King of Israel that cometh in the name of the Lord;* as it was foretold, *Fear not, daughter of Zion, behold thy King cometh sitting on an ass's colt.* Though he hung upon the cross, and heard them say, *Himself he cannot save,* yet he was then within a few moments of an em-
Eph. i. 21. pire and dominion that should set him *above every name that is named, both in this world and that which is to come:* As Daniel was told in his vision,
Dan. vii. 13, 14. that *one like to the Son of man came in the clouds of heaven to the Ancient of days; and there was given him dominion and glory and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Indeed these extremes may well be accounted for, because he submitted to the infelicities of this life on purpose to *put away sin by the sacrifice of himself;* and when that was done, the necessity of humiliation being all over, *he for ever sat down at the right-hand of the Majesty on high.* But who could ever imagine that the same person, who calls himself *a worm,* should have before him a greatness that would shew him to be a God!

His disciples themselves knew not how to conceive of this. They attended him with love and wonder quite through his ministry, *they followed him in the regeneration;* but when he came *to die,* they scarcely thought it consistent with the glory of his own person, or the redemption of Israel that was expected from him. Had they thought that going after him to the cross was putting themselves into the train of a King, they would

not

not have forſaken him and fled. But though he SERM. 58.
was then *departing out of the world to the Father*, returning back to Him that ſent him, throwing off mortality and all its incumbrances, yet that was more than they imagined. As Chriſt tells Peter, *Whither I go, thou canſt not follow me now, but thou* John xiii. *ſhalt follow me afterwards.* They could neither 36. look beyond the croſs nor above it. That unhappy lot was the fartheſt bound of their meditations, and ſo *they ſcattered every man to his own, and left him alone.* God had then hid from them what would be their joy and conviction another day; though *he was crucified in weakneſs, he muſt* 2 Cor. xiii. *be raiſed in power.* 4.

A little diſtance of time brought them to reconcile theſe things in their thoughts, which they imagined would never come together in nature. They ſpeak of them in the ſame breath: *The God* Acts v. 30, *of our fathers has glorified his Son Jeſus, whom ye* 31. *took and hanged on a tree. That ſame Jeſus whom* —— ii. 36. *ye crucified has God made both Lord and Chriſt. Ye* —— iii. 13. *denied him in the preſence of Pilate, when he was determined to let him go; and we are his witneſſes, and ſo is the Holy Ghoſt, whom God has given to all that obey him.*

Is not here a myſtery, that he in whom our nature was at the loweſt, the greateſt inſtance of abaſement that ever lived in the world, that in him the ſame nature ſhould have all its perfections! that though his body was the moſt abuſed, and his ſoul under the heavieſt preſſure of grief and wrath, yet each of theſe ſhould be *full of joy with the light of God's countenance!* that a ſoul plunged into *hell* ſhould *not be left* there, and a body under the empire of corruption ſhould *ſee no corruption!* that under this hell, and in view of this corruption, God *ſhewed him the path of life!* that in going to die, he was but going to live! that he entered into hell, into all the anguiſh that his ſoul could feel,

not

SERM. 58. not to ſtay there! that he made the grave his road to heaven! that the path of death was to him the path of life! and what he called an abſence from God, was the means of a preſence with him! Theſe are myſteries that ſwarm and croud in upon us; they are too wonderful, and ſo high, that we can-
Pſal. lxxii. 18, 19. not attain unto them: *Bleſſed be the Lord God, the God of Iſrael, who only does wondrous things; and bleſſed be his glorious name for ever, and let the whole earth be filled with his glory.*

(2.) It is more myſterious, if we conſider this glory as an act of God's favour to a perſon who was lately under his wrath. The enemies of our Lord's divinity do not love to have us talk of theſe matters; and the reaſon is plain, becauſe as bearing the indignation of the Lord is more than a mere creature could do, and therefore ſuppoſes him to be *God's fellow*, ſo the troubles he underwent not being on his own account, it leads us to conſider the imputation of his righteouſneſs to us, and of our ſins to him.

And therefore one author who pretends to anſwer Mr Troſs's catechiſm is very premptory, that the Father was never angry with the Son; for which he gives this reaſon, he was always well pleaſed with him. It is pity that a man, who cannot himſelf diſtinguiſh in ſo plain a caſe, ſhould preſume that no other perſon is got above that ſtupidity. The Father was always well pleaſed with him as a Son, and a righteous ſervant; but does not the Scripture very often repreſent him as the object of a Divine juſtice? Can any words be ful-
Iſa. liii. 6, 10. ler to this purpoſe, than that *God laid on him the iniquity of us all;* that *he made him to be ſin for us*
2 Cor. v. ult. *who knew no ſin;* that *it pleaſed the Father to bruiſe him, and put him to grief, and to make his*
Rom. viii. 32. — iii. 25. *ſoul an offering for ſin;* that *he ſpared not his own Son, but gave him up for us all;* that *him he has ſet forth*

forth to be a propitiation for our ſins through faith in his blood. SERM. 58.

When he prayed to be delivered from the cup that was put into his hand, and acquieſced at laſt in the divine diſpoſal, thoſe words, *Not my will, but thine be done*, ſhew what the will of the Lord was, that *by this will we ſhould be ſanctified through the offering of the body of Jeſus once for all.* Hence we read that *to redeem us from the curſe of the law, he himſelf became a curſe for us; as it is written, Curſed is every one that is hanged on a tree.* In the place from whence we have this paſſage, it is ſaid, *He that is hanged is accurſed of God.* Heb. x. 10. Gal. iii. 10. Deut. xxi. 23.

Thus has the Holy Ghoſt repreſented him to us as bearing the wrath of the Almighty, and ſuffering our whole puniſhment. No wonder that his enemies looked upon him as *one ſtricken, ſmitten of God, and afflicted.* David as his prophet and his type ſpeaks of this caſe, that the wicked would ſay, *Let us perſecute and take him, for God has forſaken him; he truſted in God that he would deliver him; let him deliver him, ſeeing he delighted in him;* or as our Evangeliſt tells the ſtory, *for he ſaid, I am the Son of God.* But God was ſo far from owning him, that himſelf complains, as the Pſalmiſt had done ſeveral ages before: *My God, my God, why haſt thou forſaken me?* and as it is there added, *Why art thou ſo far from the words of my roarings?* Pſal. xxii. 8. Mat. xxvii. 43.

And yet this perſon, ſo forlorn, and accurſed, was the favourite of heaven! What he endured was a puniſhment with reſpect to us, and a merit in himſelf; and therefore what he received was properly a reward. His miſeries may be conſidered two ways; as to what is paſt, they are for the doing away of ſin, the finiſhing tranſgreſſion, the putting an end to iniquity; as to what is future, they are recommendation of him to the divine favour.

SERM. 58. Here is the wonder; he cries to the Father for help, *If it be poſſible, ſave me from this hour.* The Father denies him this petition, and yet it is with-
John x. 15. out any reſentment on either ſide: *As the Father knows me, ſo I know the Father; I lay down my life for the ſheep.* He has no uneaſineſs at the reſolution that was paſſed for his dying; nor has the Father any contempt of him on account of the death he ſubmitted to. Though he would not excuſe him from drinking the cup that was put into his hand, yet he will give him a name above every name. He is not only received into a place of reward, but with the greateſt love from the Father whom it once *pleaſed to bruiſe him and put him to grief.*

He that took delight in the ſufferings of Chriſt, to whom his blood was a *ſweet ſmelling ſavour*, rejoices in him as *a righteous ſervant*, and as the
Ver. 17. Son of his love, *in whom he will be glorified. Therefore does my Father love me, becauſe I lay down my life that I might take it again.* Here then is the mind that hath wiſdom; myſtery and pleaſure flow into us. No joy in Chriſt upon a throne, hindered him from being a ſacrifice upon the croſs; no puniſhment upon the croſs, could hinder him from
Phil. ii. 8, 9. being welcome back again to the throne: *Being found in faſhion as a man, he humbled himſelf, and became obedient to death, even the death of the croſs; wherefore God has highly exalted him, and given him a name above every name.*

(3.) You ſee, that he who was deſerted by men and Angels, is now the head of influence and government to them both. He had little attendance in the former part of his life; Angels *came and miniſtred to him* in the wilderneſs, and the diſciples continued with him in his temptations. He could have called in more than twelve legions of Angels to have prevented his death. He had one of them to ſtrengthen him under his agony in the garden; but

but we do not read that there were any of them in his laſt battle with the prince of this world. The diſciples fled for fear, the Angels were held back by order, that he might *tread the wine-preſs alone.* They had no indifference to him, and no dread of the confederacy that was formed againſt him, but at that time he muſt be unaſſiſted. SERM. 58.

Now, this deſolate perſon was afterwards to have his crowds; though he was hung between heaven and earth, as one that had no intereſt in either, yet he ſoon declared himſelf to be the Sovereign and the delight of both. When he died, nature itſelf groaned under a thick darkneſs. The ſun was hid, the ſky covered, the rocks rent, the graves opened, the earth ſhook, the temple unfolded, its vail torn at the fall of Him who was *greater than the Temple.*

But when this was over, he both gave and received a joy, both above and below; he carried a *glory to God in the higheſt.* We may ſuppoſe the Angels looking down, and hanging their heads over the croſs whilſt he ſuffered there. They might rejoice indeed in the great deſign of procuring peace on earth, and ſhewing ſo much good will towards men; but as far as we can judge of *their* nature by the ſoftneſs of *our own*, when he bowed down his head and ſaid, It is finiſhed, they gave a ſhrink at the laſt breath of one whom they loved ſo well, and attended ſo long. And if we may imagine any ſuch concern upon them, it was ſoon over, they were ready to receive a Lord that was lately ſorrowful to death in the garden, and driven out by the pains of death upon the croſs.

They would alſo guard his body in the ſepulchre. They that had *diſputed with the devil about the body of Moſes*, would never ſuffer any inſult upon that of JESUS. And may we not ſay, *Who is this that comes from Edom, with his dyed garments from Bozrah, ſo glorious in his apparel? Wherefore is* Iſa. lxiii. 1, 2, 3.

SERM. 58. *he ſo red in his apparel? Becauſe he has trod the wine-preſs alone, and of the people there was none with him.* But behold him in his return, *The Lord goes up with a ſhout, our God with the ſound of a trumpet.*

Pſal. xlvii. 5.

He went to heaven *to fill all things.* Angels are the better for him. *He reconciles them in heaven,* not by bringing them from a ſtate of enmity, but he confirms them in a ſtate of friendſhip, and therefore calls himſelf *the Lord God of the holy Angels.* He maintains the great pomp of that world. Heaven itſelf is only what he makes it. Filling all things ſuppoſes in him ſuch a perfection, that nothing greater can be ſaid of any being, and it expreſſes *the fulneſs of him who fills all in all.* Nay, from thence he fills his Church upon earth with light and grace. *He receives gifts for men;* he conveys theſe gifts to them; and whilſt he thus makes them grow, *they increaſe with the increaſe of God.*

(4.) It is another myſtery, that a ſuffering nature is united with that which is eternal and unchangeable. The Scripture ofttimes ſpeaks, under the characters of one nature, of thoſe actions that muſt be attributed to another. Thus, when we read of a *God* purchaſing a Church with *his own blood,* the meaning is this, that He who is God took upon him a bleeding nature, by which he was capable of making this purchaſe.

Now here is a wonder, that in our bleſſed Saviour we ſee a part that was liable to ſhame, torment and death, and yet at the ſame time we are to conceive of him as one eternally above all thoſe things: not only God, but unchangeably ſo, bleſſed, and that for ever, without any interruption to his felicity. His days on the earth were a ſhadow, and yet he is without beginning of days and end of years. He was *toſſed to and fro as a locuſt, his ſtrength became as a potſherd,* and yet he is the

ſame

same person to-day and for ever. He never wanted a glory, and yet he is received into it. The Divine Nature is without any variableness or shadow of turning. To talk of giving *that* a happiness, or of taking any away from it, is blasphemy; and yet he had a joy set before him, which he was not then arrived to, and after he had endured the cross, and despised the shame, *he sat down at the right-hand of God.* SERM. 58.

These are no contradictions, you will understand them of different natures; but it is very mysterious that God should be with us; that He whose dwelling is not with flesh, should take part of the same that we have; and that He who has said, *To whom will you compare me and make me equal,* should in all things be made *like unto his brethren.* That He who as a Creator is our Father, as a Redeemer should be the First-born among many brethren. Well may his name be called *Wonderful,* when a Child born is the Mighty God, and a Son given the Everlasting Father!

2. I promised to consider what men, in the vanity of their minds, have urged against this doctrine merely because it is a mystery: So that what the people of God in all ages have confessed with pleasure, they would have us ashamed of. There are two absurdities that are often used by way of insult:

First, A flat denial that there are any mysteries in religion. This indeed makes clear work with all revelation at once, and is in effect a limiting of the Holy One of Israel, a prescribing to God what he shall tell us, and making our wisdom a standard to his. It is calling His counsels to our bar, and pronouncing sentence upon what He saith, whether it is true or false, though we mean no more by it than intelligible or unintelligible.

Secondly, There is another craft by which some people think to carry their cause, and that is putting

SERM. 58. ting us upon an explication of what we have called a myſtery; which is only a trick to make us deſtroy what we are building up. Thus does a certain author pretend to put off every argument that is brought for the Trinity, by teaſing queſtions: 'Why will they not tell us,' ſaith he, 'whether by three perſons they mean three infinite minds 'or not,' which is an expreſſion of undetermined ſignification. If he that puts the queſtion will tell us whether he means by three minds three Gods, he knows, and ſo do all mankind, it would be anſwered in the negative; and yet he can allow himſelf to ruſh through all evidence, and go on, without either truth or ſhame, to aſſert that we are ſetting up the tritheiſtical doctrine, *i. e.* that we maintain three Gods. I ſhall be never the more perſuaded that theſe people give us the true meaning of God's words, who are reſolved at all hazards to pervert what they know to be the ſenſe of *ours*.—But,

(1.) Denying that there are things unintelligible in Chriſtianity, and reducing our faith to what we can explain, is giving countenance to a humour in religion that we ſhould be aſhamed of everywhere elſe. What would a mathematician or any artiſt think of me, when he has ſurpriſed me with a certain fact, if I ſhould ſay it is impoſſible, becauſe to me it is inconceivable! That the thing is done I ſee, but how it is brought about I do not know; and ſo it is here. I may be ſure that God has told me ſuch things, though I cannot by ſearching find them out.

(2.) That other way of putting us upon explications of a doctrine which we ſay is a myſtery, is an argument that theſe men *know nothing*, but love to *dote about queſtions and ſtrifes of words*. How ridiculous would this be in any other caſe! As for example, ſuppoſe the queſtion is, Whether Lazarus was raiſed from the dead or no? We affirm it, only

1 Tim. vi. 4.

ly upon the report of a hiſtory which we know to be true; that it is there laid down in words eaſy to be underſtood. Now, there can be no anſwer to this, but to ſhew us, either that we have miſtaken the narrative, or ought not to truſt it. But how vain would it be for any one, inſtead of replying this way, to flirt upon us with ſuch queſtions as theſe authors uſe concerning the Trinity, and argue in this manner, Will they not tell us what became of Lazarus's ſoul? Was it in heaven? If ſo, it muſt be a loſer in coming back again. Or was it in hell? That opinion is as bad. Or was it in a ſeparate ſtate? That leads us into an Antichriſtian folly. Or was it not parted from his body? Then he could not be dead:—Now, what is all this to the purpoſe, when the queſtion is not, *how* it came about, but whether the thing is true in fact? Cannot I believe that Lazarus died and roſe again, without pretending to account for what was never written? And juſt ſo it is in the other caſe. SERM. 58.

SERMON LIX.

Sept. 11. 1720.

I HAVE now only one thing more for your ſervice from this great ſubject, and that is,

IV. To conſider the Deity of Chriſt, who was thus manifeſt in the fleſh, and *received up into glory*, as it is a doctrine of godlineſs, and deſigned to promote a religion that is pure and undefiled before God

SERM. 59. God and our Father. We muſt *obey from the heart*
Rom. vi. 17, 18. *that form of ſound doctrine into which we are delivered.* We are the *ſervants of righteouſneſs.* We
2 Theſ. ii. 13. 1 Pet. i. 22. are *choſen to ſalvation, through ſanctification of the Spirit, and belief of the truth, and purify our ſouls in obeying the truth through the Spirit.*

I have ſhewn you, under the ſeveral heads of Chriſtianity that are collected in this text, that the truth contained in it is of a practical nature. By the belief of theſe things, men have lived in duty, and died in peace. I ſhall therefore in theſe arguments give my thoughts a new turn, and ſhew you how it is a myſtery of godlineſs, under the diſtribution that the Apoſtle gives us. The three graces he mentions are all employed, enlarged, confirmed and refreſhed, by our receiving this teſtimony, that HE who is ſpoken of in theſe words is truly GOD.

Theſe are, as we read in that well-known place,
1 Cor. xiii. 13. *faith, hope,* and *charity.* They are not oppoſed to one another, as ſome vain men for their own ends do preſume to inſinuate. There is no charity but what grows out of faith, and there is no faith but
Col. i. 4. what grows into charity. We read of *faith in the*
2 Theſ. i. 3. *Lord Jeſus, and love to all the ſaints,* and that *your faith grows exceedingly, and the charity of every one of you all towards each other aboundeth.* There is no more contradiction between theſe two than between the root and the branches. God has joined them together, and it muſt be a ſad confounding work for men to put them aſunder.

I take theſe three in their more extended notion to include the whole work of the Spirit upon our ſouls, and the exerciſe of them to comprehend our whole duty to God in the world. Whatever he does in us may be reduced to ſome of theſe heads, and whatever we do for him is only bringing forth into life what he has given us in principle.

Now you will find, that there either can be no exiſtence of faith, hope, and charity, or no uſe of

them, and no benefit by them, but what has either regard to, or a deduction from the Deity of Him who was manifeſt in the fleſh. SERM. 59. *Whoever believes that Jeſus is the Chriſt, is born of God; and he that loves him that begat, loves him alſo that is begotten of him; and whatever is born of God overcomes the world: who is he that overcomes the world, but he that believes that Jeſus is the Son of God?* 1 Joh. v. 1. —4, 5. If he is not God, it is in vain that our faith regards his perſon, that our hope depends upon his promiſe, and our charity rejoices in his people. Every one of theſe graces does not only ſuppoſe that we have a revelation concerning Chriſt, but that this revelation tells us of his Divinity, as you will ſee by diſtributing your thoughts under the particular heads that I have now mentioned.

1. I begin, as the Apoſtle himſelf does, with your FAITH: This he makes to be the firſt of the three. And though ſome in a little ſpurt of wit tell us, that they know no other trinity but faith, hope, and charity; yet if their faith was right, they would know another Trinity, that is, they would receive what God has proclaimed concerning himſelf in the Holy Scriptures. But in the way that many of them go on, they are in great danger of knowing another trinity, *The luſt of the fleſh, the luſt of the eyes, and the pride of life.*

I ſhall here take *faith* in ſuch a view, as to keep it diſtinguiſhed from hope; for we often confound them in our deſcriptions. What is ſaid of one does equally belong to another. But under the head of faith, I would deſire you to take theſe three particulars; our aſſent to the revelation that God has given us, our profeſſion of this to the world, and our duty and devotion to Him in whom we believe. Theſe things belong to faith, as it is different from the hope that is in us. Now you will find upon a juſt examination, that without a regard to the Deity of Chriſt, we may be at a loſs in every one of

SERM. 59. of the particulars that I have mentioned. If we do not own him to be God, we neither aſſent to the revelation, nor can we make an honeſt confeſſion of him to the world, nor is it poſſible we ſhould be clear in the acts of worſhip and duty.

(1.) One thing contained in that faith that is the principle of every good man, and that leads him into all his practice, is, that he can reſt himſelf upon *the record that God has given of his Son.* He reads and ſubſcribes *to the witneſs of God*, the teſtimony that we have in Scripture. And the work of faith upon this head is to ſilence all the mutterings of carnal reaſon, and bring down every high thought to captivity and obedience.

Our minds are as unſanctified as our wills: We may as well pretend to a natural holineſs as a natural wiſdom. The Spirit of God is to *enlighten the eyes of our underſtanding*, as well as make us feel the power of his grace in our hearts, and the ſweetneſs of it in our affections. And till he has produced upon us a glorious change, as our corruptions riſe againſt the commands of God, ſo does our ignorance againſt his doctrines: The one we reckon bondage, the other fooliſhneſs. *The natural man receives not the things of the Spirit of God, for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.* It is a dreadful account that we have of the *carnal mind, that it is enmity againſt God, and is not ſubject to the law of God, neither indeed can be.* Now divine grace teaches us our duty. It ſhews us that ſuch a work muſt be done, though it be againſt all the temper of human nature, and ſuch a truth muſt be received, though it be againſt all its dictates. *We receive not the ſpirit of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God.*

Eph. i. 18.

1 Cor. ii. 14.

Rom. viii. 7.

Believing a myſtery is a branch of ſelf-denial, as well as complying with a precept. We have as much

much to say against taking up our cross that he has prescribed, as against any doctrine that he has revealed. The account he gave of himself was this: *As the living Father has sent me, and I live by the Father, so he that eateth me, even he shall live by me; this is the bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eats of this bread shall live for ever.*—*Many therefore of his disciples, when they heard this, said, This is a hard saying, who can hear it? When Jesus knew that his disciples murmured at it, he said to them, Does this offend you? But there are some of you that believe not; therefore said I unto you, that no man can come unto me, except it were given him of my Father.* SERM. 59. Joh. vi. 57, 58. —60, 61. —64, 65.

It is no more unnatural for me to say, that one is three, and three are one, than to hate father and mother, and life itself, for the sake of the Gospel. There is nothing more shocking in any mystery than there is in such a command. But faith rubs through the difficulty, by saying, This is the word of a God that cannot lie, and therefore it is true; this is the will of a God who gives no account of his matters, and therefore it must be done. Reason has as full an obligation in the one case as it has in the other. How can He who appeared in the flesh be God? How is it possible there should be but one supreme eternal being, and yet the same things be said with equal fulness of the Father, Son, and Holy Ghost.

Certainly, say they, 'this can never be the 'meaning of the revelation; our religion must be 'reducible to common sense; God will never tell 'us contradictions; and what have we our reasons 'for, but to judge whether the proposition is true 'or no?'

You will see that this argument is owing to a want of faith, or an acquiescence in a doctrine purely upon a divine testimony; that if we really did believe what God saith, merely because he has

SERM. 59. ſaid it, theſe objections would be all diſarmed: and *that* you will ſoon perceive, if you do but turn the force of this reaſoning upon the practice of ſelf-denial.

Has not a martyr, or one who for the ſake of Chriſt ſuffers the loſs of all things, as much to ſay againſt the troubles of life, as we can oppoſe to the myſteries of faith? may he not plead juſt as the others do? Thus,

'Has the God of nature obliged me to ſave my 'life, and am I taught by Chriſtianity to think 'that it may be my duty to loſe it? what! is our 'religion a heap of contradictions? Has Chriſt 'ever ſpoken of *that* with reputation in his Goſpel, 'which is a breach of the ſixth commandment in 'the Law? Does grace root out the very firſt prin-'ciple of nature, which is ſelf-preſervation?' That three cannot be one, is no more a maxim than ſelf-preſervation is a principle with human nature; and I can as ſoon *believe* what God tells me contrary to the former, as I can *do* what he bids me when it is deſtructive of the latter.

Now, as faith ſaith I muſt do the duty that God calls me to, without aſking *why*; ſo it equally ſaith, I muſt believe every doctrine that he has revealed, without aſking *how* theſe things can be. The reaſon of this abſolute ſurrender of the underſtanding and the will, is plain; becauſe, as I know God is infinitely good, he will do nothing wrong, and therefore his ways are gracious, though I may not ſee them; ſo God that is infinitely wiſe, will ſay nothing falſe, though at preſent I cannot explain it: *What if ſome did not believe? ſhall their unbelief make the faith of God of none effect? God forbid: yea, let God be true, and every man a liar; as it is written, That thou mighteſt be juſtified in thy ſayings. Every mouth muſt be ſtopped, and all the world become guilty before God.*

Rom. iii. 3, 4.

ver. 19.

Abraham

Abraham in his obedience went out *not knowing whither he went*, and in his faith *believed in hope and againſt hope.* This is faith, to believe every thing that God ſaith, upon his own word, as well as to do every thing that he orders, for his own ſake. Any other ground of our aſſent to a doctrine than a divine teſtimony, is not faith, but ſomething elſe; and therefore to argue, I know not how to reconcile the divinity of the Son and Spirit to the unity of God, (ſuppoſing theſe things to be clearly laid down in Scripture), is the rebellion of unbelief; it is the principle that *exalts itſelf againſt the knowledge of God*, it is the foam of a carnal mind. SERM. 59. Heb. xi. 8. Rom. iv. 18.

(2.) Without thinking that HE is God who was manifeſt in the fleſh, we cannot make a fair and undiſguiſed profeſſion to the world. The Scripture has laid a great deal of weight upon this: *If thou believe in thy heart, and confeſs with thy mouth, thou ſhalt be ſaved; for with the heart man believes unto righteouſneſs.* Our intereſt in the righteouſneſs that God has provided, our application to it, and dependence on it, is all with the heart; but *with the mouth confeſſion is made to ſalvation.* Our ſalvation is concerned in what we *ſay*, as well as in what we *think*. It is not enough that your hearts are filled with an eſteem of Chriſt, and employed in a reliance upon him, but there muſt be a confeſſion with the mouth. Rom. x. 9, 10.

God has called the tongue *your* glory; and he has given it on purpoſe that it may be engaged for *his*. It was foretold that this would be the effect of Goſpel doctrine and Goſpel grace, that *one ſhould ſay, I am the Lord's, and another ſhould call himſelf by the name of Jacob, and a third ſhould ſubſcribe with his hand to the Lord God of Iſrael:* that is, they would take all the ways that could be to publiſh the name of the Lord, to make known his mighty acts among the ſons of men, to ſpeak of Iſa. xliv. 5.

the

SERM. 59. the glory of his kingdom, and triumph in all his praiſe. As carnal reaſon would perſuade us not to glorify the Chriſtian doctrine, ſo carnal intereſt has as much to ſay againſt our confeſſing it. Our Lord knew all this, and therefore warns us againſt *denying him before men.* The Apoſtle, though he was very careful of Timothy's health, yet tells him, he muſt *not be aſhamed* either *of the teſtimony of Chriſt*, or of one that was *his priſoner, but be a partaker of the afflictions of the Goſpel by the power of God.*

Now, he that believes that Jeſus is God has not only the ground of a good confeſſion, but the method of a clear and diſtinct one; he both knows *why* and *what* to ſay. The Scripture has filled his mouth with arguments, that the Child born is the everlaſting Father, and the Son given, the mighty God; that He who was made of *the ſeed of David* is over all *God bleſſed for ever.* In this doctrine he makes a ſtand; it is above the reach of his thoughts indeed, but it is what God has told him. And he can never think the Scripture would have worded theſe things with ſo little caution, that by it we ſhould be taught to *ſpeak* of the Son as we do of the Father, as if they were of one nature, and yet *conceive* of them as if they were of two.

Thus a Chriſtian is at a point. This, as our Lord tells Peter, is the *rock upon which he would build his church;* and *the gates of hell* have not yet prevailed againſt it. Thoſe gates have opened all ways, and poured out their forces with a prodigious variety; ſometimes denying the unity of God, and ſometimes the trinity of perſons; and yet the Church ſtands, and ſo does the truth, juſt where Chriſt has left it. We may call this, as he
1 Pet. ii. 6. does, a *tried foundation, and a ſure corner-ſtone;* it has been tried above ſeventeen hundred years. If the batteries of impiety could have brought it down,

or

or the underminings of craft could have blown it up, we ſhould have loſt it long ago. But we are making that *good confeſſion* now, which the Apoſtles and Prophets have witneſſed before us. SERM. 59.

There is nothing new *in the malice of the adverſary;* they only revive exploded arguments and rotten hereſies, that have no more of antiquity than the ſtench of it; and there is nothing new *in our cauſe*; we contend for no more than the faith once delivered to the ſaints; it is as old as our religion, it was revealed when that began, and will be glorious when that is complete.

You will ſee the difficulty of making any profeſſion, when people go off from the Deity of Chriſt; *their ways are moveable, none can know them,* as it is ſaid of the adultereſs, and may well be applied to thoſe who *go a whoring from their God: Now they are without, now in the ſtreet, and now in every corner;* and when they are baffled in an argument, can *wipe their mouths, and ſay, We have done no evil.* Prov. vii. 12. — xxx. 20.

Sometimes they deny that Chriſt had any being before his incarnation, and any exiſtence before his human nature. This was the error of Samoſatenus, which Socinus revived with a few alterations and amendments. That is now the abhorrence of our polite age; they own that he is above the Angels, and that he was before them; and becauſe they reſolve not to call their opinion by the name of Arianiſm, they rather chooſe to have it nonſenſe; *they* will not ſay he is a creature, nor allow *us* to ſay that he is a God; he is not produced by creation but emanation: He had a beginning, and yet there never was a time when he was not; that is, he both had a beginning and no beginning. So hard do men always find it to poiſe their own ſchemes, though they think it eaſy enough to ſee the faults of others.

What

SERM. 59. What is it that theſe are witneſſing a confeſſion to who deny the Deity of Chriſt? what do they ſay of him? they anſwer indeed, that he cannot be God, equal to the Father and the Spirit, without making three gods; and therefore he muſt be diſtinct from the Father in nature, or otherwiſe you cannot ſecure the unity of the Godhead. Well, what is he then? a God he cannot be in the ſupreme ſenſe of the word, a creature he muſt not be. Does he derive from the Father? they tell us, yes. Was he ever underived? they tell us, no; becauſe the Scripture ſets no time for that derivation. If we aſk them, Is he ſelf-exiſtent? they deny it. Is he neceſſarily exiſtent? they will not own it; for, as a learned perſon obſerves, Self-exiſtence is a word with two faces, one to oblige friends, and the other to keep off enemies.

We are obliged by Chriſtianity to make ſome profeſſion of our Lord, *not to be aſhamed of him and his words;* and what can we ſay when we throw up his Deity? we are like a tree that is looſe at the root, that can ſtand no longer than till it is tried. A Jew aſks, if he was any more than a man? we ſay, yes. An Atheiſt aſks, if he is a God? we ſay, no. He replies, why is he called ſo? we tell him, he has only the name in a ſubordinate ſenſe. He takes the ſame way to expound what is ſaid of the Father, that we do upon thoſe places that refer to the Son, and by our own handle of argument, he tells us flatly that the Scripture declares no ſupreme God at all.

No wonder that perſons who go off from this doctrine are againſt any profeſſion, when their ſcheme leaves them ſo unable to make one: *A double minded man is unſtable in all his ways.* They may give our practice, as long as they pleaſe, the hard names of inquiſition, Popery, and bondage, but the infelicity ariſes from within. Aſking for their faith is only rummaging into their confuſion.

Though

Though they ſeem to be ſo very clear in the point *what Chriſt is not*, yet they are all in the briers when you aſk them *what he is*. So that their profeſſion is a ſort of *negative Chriſtianity;* it goes no farther than to tell us what he is not; and all this while, though it is evident what they witneſs *againſt*, yet no mortal can tell what it is they witneſs *to*. SERM. 59.

Is it to his being a creature? no, they ſay that is blaſphemy. Is it to his being neither God nor creature? all mankind will ſay that is nonſenſe. If they ſay they cannot tell what his exiſtence is, that it is between a creation and a ſupremacy, that a being may be from another, and yet not made by him, this is a myſtery. Thus they are driven to that as a refuge, which they object to us as a crime. They will not allow us to ſay that Chriſt is both God and man, that there is an union between the two natures, which we cannot explain but yet believe; and now they are forced to take the ſame way in maintenance of their own ſcheme. A trinity in unity is no more a contradiction than a ſubordinate God, or a derived eternal. I can as ſoon believe an union between the divine and human natures, as I can believe a medium between a ſupreme and a created nature; and if I muſt not pretend to account for the latter, I may be excuſed in adoring the former.

(3.) I told you that there muſt and will be, where there is a true faith in Chriſt, a life of duty and devotion *to him:* I ſay, TO HIM, not only *by* him as he is Mediator, but *to* him, as he is the object of theſe applications. We *call on the name of the Lord Jeſus Chriſt*, as well as on the Father, through the Son and by the Spirit; and how ſhall we call on his name, and ſo be ſaved, if he is not God? *How ſhall they call on him in whom they have not believed?*

Believing in any one is the great homage of our ſouls to him; it is doing our all for him, it is truſting

SERM. 59. ing our ſouls with him; and can this faith and hope be in any leſs than a God? it is making him the centre and the end of all our duties: *To that end Chriſt both died, and roſe again, and revived, that he might be the Lord both of dead and living. No man of us lives to himſelf, and none dies to himſelf:* no; but *if we live, we live unto the Lord, and if we die, we die in the Lord; ſo that living or dying we are the Lord's.* He means neither leſs nor more in this profeſſion, than what he ſaith, in another place: *To me to live is Chriſt.* They live to Him that died for them and roſe again.

Rom. xiv. 7, 8, 9.

Phil. i. 21.

If a perſon is doing all this to a creature, or to one who by nature is no God, what has he left for Him who is the ſupreme and governing cauſe? Is there an infinite diſtance between the Father and Son in themſelves, and is there to be none in our devotion? There is a curſe upon him who makes fleſh his arm, and whoſe heart *departs from the Lord;* and does Chriſtianity lead us into ſuch a departure? has the Goſpel enſnared us? is that which is life in itſelf made death to us? God forbid.

Thus you ſee how looſe we ſhall be in our devotions, how tremulous and wavering in all our practice, when once we let go our hold of *his* Deity who was manifeſt in the fleſh. We ſhall either not worſhip him at all, as ſome of theſe writers tell us we ſhould not; or we muſt do it with confuſion, if we liſten to thoſe that ſay we ſhould. And what a ſad way muſt a man be in, about a practice that conſcience tells him is needful, and criticiſm tells him is dangerous! In worſhipping the Son, he is afraid of provoking the Lord to jealouſy; in not doing it, he may fear the vengeance of his wrath when it begins to burn.

And it is commanded that all men honour the Son *as* they honour the Father. Some tell him that the word AS does *not ſignify* an equality; but that makes him no eaſier in his mind, and no more ſettled in his proceedings, unleſs they can tell him what

what it *does ſignify*. It certainly includes ſome- SERM. 59.
thing, and people do him no good who do not poſitively determine *how much* there is in it. For if he muſt not honour the Son equally with the Father, he may be either a rebel by giving too little, or an idolater by giving too much. And can that be a doctrine of godlineſs, that does not only confound people in their thoughts, but unhinge them in their practice?

They that tell you that Chriſt is God and man, leave your way clear with reſpect to duty. As man you are not to worſhip him at all, but conſider him as a creature, as a dependent, as an example, as a ſacrifice; but as God you are to love him with all your heart, and ſoul, and mind, and ſtrength, to call upon him, to believe in him, to live by him, to derive all the exiſtence and growth of your religion from him: There is no difficulty in conceiving the nature and method of your practice. But the man that will not determine what Chriſt *is*, is never like to determine what you muſt *do*.

2. You may obſerve the ſame of your HOPE, that it regards the Divinity of Chriſt. This is another of thoſe graces that the Holy Spirit works in us; and in doing that, he teſtifies of Him. 1*ſt*, We reſt our ſouls upon his righteouſneſs. 2*dly*, We are ſatisfied in the truth of his promiſes. 3*dly*, We look to him for an everlaſting life. Theſe things are ſometimes called our hope, and ſometimes our faith; faith ſuppoſes them to be *inviſible*, and hope to be *future*.

(1.) We reſt upon His righteouſneſs; and that we could never do, if he were not the ſupreme God. I have no more concern in the death of Jeſus, than in that of Moſes, if no more can be ſaid of him than that he was made of a woman and made under the law. But when he is ſaid to bring in *an everlaſting righteouſneſs*, that takes into it a great deal more than the extremity of his ſufferings: it was *by himſelf that he purged away our ſins*. and

SERM. 59. Jer. xxii. 6. therefore this is the name whereby he ſhall be called, JEHOVAH *our Righteouſneſs.*

I own that ſome who deny his Divinity, ſay they truſt in his death; but I ſhould think thoſe of the party talk with the greateſt unity of ſentiments, who ſtrike at both; as it is well known the champions of their ſcheme have uſually done.

They tell us, and that in a manner which is profane enough, that God might have accepted of what he pleaſed as the payment of our debt. This is bold unhallowed language, to ſay no worſe of it.

Heb. ii. 10 I ſhould never dare to ſay that God *might have done* the reverſe of what it *became him to do.* The Θεοπρέπεια* that the Apoſtle ſpeaks of, ought to ſtop the mouths of gainſayers. We are not called to determine the neceſſity of his nature, eſpecially ſince he has told us the reſolution of his will; that *it became Him, for whom are all things, and by whom are all things, in bringing many ſons to glory, to make the Captain of their ſalvation perfect through ſufferings.*

It was more decent for him to pardon ſinners upon a full price; and this no creature was able to pay. He that was originally under the law, as a ſervant, could not be made under it, as a ſacrifice; and therefore He that became reſponſible for our debt, muſt have none of his own. He that put himſelf under the law, on purpoſe to make a merit of his doing ſo, muſt have been eternally above it; and that can be true of none but God.

(2.) We truſt Him for our protection. He has

2 Cor. i. 20. Jude 1. given us promiſes: *In him they are yea, and in him, Amen. We are preſerved in Chriſt Jeſus, and called.*

* It is difficult to convey the exact meaning of this word in Engliſh. What comes neareſt to it, perhaps, is, "The "divine honour;" or, "The divine beauty:" and it means here, "The infinite beauty and majeſty of God, in acting "for ever in a manner becoming himſelf, and in per-"fect conſiſtence with his own eternal honour and excel-"lence."

ed. Now, certainly we can be kept by no leſs than *the power of God through faith to ſalvation.* This is the ground of our adoration: *To Him that is able to keep us from falling;* that is, to the Lord Jeſus, whoſe mercy we look for to eternal life; to Him who can preſent us faultleſs before his glory with exceeding joy, *to the only wiſe God our Saviour, be dominion and praiſe for ever.* See the proportion there is between what we expect from him, and what we aſcribe to him; between the bleſſing he gives to us, and the name that we give to him. We look upon him as one that keeps us; as Paul ſaith, *The Lord will preſerve me from every evil work, and bring me to his heavenly kingdom.* Nay, it is He that fills the place we are going to; we are preſented *before his own glory.* And He that does theſe things can be no other than the only wiſe God our Saviour, and muſt have no leſs than glory and dominion for ever. SERM. 59. 1 Pet. i. 5. Jude 24, 25. 2 Tim. iv. 18.

(3.) We give up our ſouls to Him in a dying hour. As that is the laſt, ſo it muſt be the greateſt act of our faith and hope; and in this it will be hard to ſuppoſe, that the Chriſtian who has all along been *yielding himſelf to the Lord* ſhould die believing in a creature. That it is to Chriſt this ſurrender muſt be made, I have often ſhewn you: *Lord Jeſus receive my ſpirit,* ſaith the Martyr Stephen: *We look to Jeſus as the author and finiſher of our faith,* ſaith another: *I come quickly, and my reward is with me,* ſaith Chriſt himſelf: *Amen, Even ſo come Lord Jeſus,* ſaith the Spirit in the name of every believer, with which he cloſes the whole Book of God. The Bible begins with laying before us the creation of a God, the heavens and the earth; and it would be a flat ending to repreſent Him who ſaves that earth, and fills thoſe heavens, as a derived agent. But as Chriſt comes to do more than ever the creation was, ſo we ſhall be able to ſay, *This our God is the God of ſalvation;* and it will be ſaid to Zion, *Thy* God *reigneth.* Rom. vi. 13.

SER-

Sept. 25. 1720.

SERMON LX.

SERM. 60. 3. THERE is no room for the queſtion, whether charity is not another of thoſe graces that ſupplies our religion as a principle, and gives a glory to our practice before all the world. The
1 Cor. xiii. 13. Apoſtle has told us plainly, that though *there abide theſe three, faith, hope, and charity,* yet *the greateſt*
ver. 1, 2, 3. *of theſe is charity;* that, without it, *though we had all faith and could remove mountains, though we had all knowledge and could underſtand myſteries,* they would each of them *profit us nothing. Speaking with the tongue of men and Angels,* without charity, would make us only like *a ſounding braſs, and a tinkling cymbal;* all noiſe, and no harmony. Nevertheleſs, let me here obſerve to you a few particulars upon the notion that the Holy Scripture has given us of CHRISTIAN CHARITY.

(1.) It is ſometimes uſed for the meek and humble temper of mind that we ought to have towards the whole world. We are bid to *honour all men,*
1 Pet. ii. 17. and be ready to *do good to all as we have opportunity; giving no offence to any, either Jew or Gen-*
1 Cor. x. 32. *tile, or the Church of God;* being *blameleſs and*
Phil. ii. 15. *harmleſs in the midſt of a corrupt and perverſe generation, among whom we are as lights in the world.* This is indeed a needful and a noble part of the converſation that becomes the Goſpel of Chriſt; but it does not expreſs the meaning of that charity that is greater than faith and hope.

(2.) The

(2.) The word is often made to signify the forbearance of injuries to those from whom we have received them. That, though we see in our enemies no disposition to repentance, yet we must not say, *I will recompense the man as he has done to me; but wait upon the Lord, and he shall save us.* This does indeed demonstrate religion to be the ruling principle; for Saul made it a maxim that obtains among them who know not the grace of God, *If a man find his enemy, will he let him go well away?* But as our blessed Lord gives us a greater example than David did, so He has made it a perpetual branch of the royal law, *Not to render evil for evil, or railing for railing, but contrariwise, blessing;* for even Christ, *when he was reviled, reviled not again, and when he suffered, threatened not, but committed himself to Him that judges righteously. And so is the will of God, that with well-doing we may put to silence the ignorance of foolish men. Servants must be subject to their masters with all fear, not only to the good and gentle, but also to the froward; for this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.* SERM. 60. Rom. xii. 17. Prov. xx. 22. 1 Sam. xxiv. 19. 1 Pet. iii. 9. 1 Pet. ii. 15. ver. 18, 19.

This also, though it is a necessary character in the people of God, cannot be the charity which is so much admired by the Apostle, and is of all this importance to every believer: for, he is not here describing a temper to enemies, but that which ought to breathe through all our behaviour to the saints: *As we are the body of Christ, and members in particular*, the charity we are to follow after is that which *may edify the Church.* 1 Cor. xii. 27.

(3.) Charity does sometimes denote a readiness to forgive, and receive into favour, those who have abused us. This is different from what I mentioned under the former head; for there I designed no more than a not returning upon them their own iniquities, laying aside revenge; but it is a great deal more than this, when we will use them as friends,

SERM. 60. friends, and be reconciled to them, and so pass over the transgression as if it had never been, making those who have done us harm the men of our counsel and confidence. As Achish treated David,

1 Sam. xxvii. 12. saying, *He has made his people Israel utterly to abhor him, therefore he shall be my servant for ever;*

—— xxviii. 2. and afterwards, *I will make thee keeper of my head.* This is what may be our duty, and, if we have tasted that the Lord is gracious, will be our pleasure.

Mat. v. 44, 45. We are bid to *love those that hate us, bless them that curse us, and pray for them that despitefully use us, that we may be the children of our heavenly Father.* Now, these phrases are certainly to be taken two ways; we are by no means to confound them, but must distinguish upon the carriage of those who have done us injuries.

First, Some of these that have hated and cursed us, continue to do so. Now, here blessing and loving them, can mean no more than negatives, not cursing them, and not hating them, doing them no harm; or, if it calls us to any more, we do it to

Rom. xii. 18, 19, 20, 21. reclaim them; according to that rule, *If it be possible, as much as in you lies, live peaceably with all men. Dearly beloved, revenge not yourselves, but rather give place unto wrath; therefore, if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head: be not overcome of evil, but overcome evil with good.* Whilst they manifest no signs of repentance, I am indeed to remember that vengeance belongs to God, and must not avenge myself with my own hand; but it is impossible, under the violence of that wicked temper, that I should take any pleasure in such people. Nor does religion oblige me to do a thing so gross and foolish, as to put myself into their hands, in whom I see no disposition

Psal. lv. 6, 7, 8. to peace. We should rather wish for *wings like a dove, that we may fly away, and be at rest, wander far off, and remain in the wilderness.* If an enemy reproaches

reproaches me, I must hide myself from him: *God himself shall hear and afflict them, even he that abides of old.* But then, SERM. 60. Psal. lv. 19.

Secondly, Several of those who have cursed and hated us are ashamed of it; they confess their faults, and desire to be restored into that favour which either their imprudence or our impatience has made them lose. Now here, *loving* these, and doing them good, takes into it a great deal more. We are to act to them as God does to us. He may *spare* without repentance, but he never *pardons* without it. There may be *forbearance* and long-suffering, but there is no *forgiveness*; and in this he is a pattern to us.

Charity to those who have been injurious, and continue so, is doing them no harm; but the charity that we should use to one who humbles himself, and is afflicted with a sense of the wrong that he has done, is of a more benevolent temper: *Let the righteous smite me, and it shall be a kindness; let him reprove me, and it shall be an excellent oil, which shall not break my head.* Praying for the former sort, is only that God may convince them, *shew them their error that they have exceeded*, and grant them repentance. But when all this is done in them, praying for them is the fruit of brotherly love. A friendship thus restored, is like a bone set anew after it has been broken. Some say it is stronger and firmer than it was. Whether that be so or no, I cannot tell; but thus it is in the case before us. Ps. cxli. 5.

Two persons whom the grace of God has reconciled, who have felt the bitterness of quarrelling, and who come to understand one another in a true light, are like to be more useful and endeared than ever they have been; because the friendship rises from a mortification of lust, from a sense of God's love to us, and some exercise of ours to him. It is all godliness; and I can never think that Christians

SERM. 60. ſtians either feel or ſhew a greater power of religion, than in their obedience to that command,
Jam. v. 16. *Confeſs your faults one to another, and pray one for another, that ye may be healed.*

Job and his friends had lived in a proſperous acquaintance for ſome years; high words paſs between them, when his affliction had brought them together; and perhaps a great deal of crime in the converſation on both ſides. He charges them with
Job xxxii. 2, 3. cruelty, they him with unbelief. *Elihu's wrath was kindled againſt Job, becauſe he had juſtified himſelf rather than God; and againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and yet had condemned Job.* But obſerve
—xlii. 10. how this ends: *God turns Job's captivity when he prays for his friends,* and he tells them that it was his prayer that ſhould be accepted for them. What a happy cloſe was this, of a debate that ſeemed to be ſtrengthened on both ſides, and never like to expire! they come to ſee that the man whom they accuſed of denying Providence, of ſpeaking atheiſtical language, and uttering rebellion againſt God, muſt be their advocate at the Throne of grace; and he who complained of injuries by theſe people, muſt not have a bleſſing upon himſelf, till he has begged one for them.

This advantage in the grace of God teach us to make of the wiles of Satan. The friendſhip which piety reſtores, is a thouſand times better than that which mere acquaintance begun. Oneſimus was a relation to Philemon, and alſo a ſervant; but very ungrateful to the former character, and very diſobedient to the latter: he runs away from his kinſman and his maſter; but the grace of God follows, and finds him when he was loſt: a principle of religion ſets all his thoughts in a toil to go back again. The Apoſtle, who had been his ſpiritual father, muſt be alſo his temporal peace-maker. The perſon by whom he was brought to God, is the

SERM. 60.

fame that reſtores him to Philemon; and a noble argument he has in his pacific deſign: *Perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever; not now as a ſervant, but above a ſervant, a brother beloved, eſpecially to me, but how much more unto thee, both in the fleſh and in the Lord?* What the iſſue of this propoſal was, we are not told; but I think the Apoſtle has given us ground for our confidence, in what he ſaith of his own: *Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.* Philemon, 15, 16. ver. 21.

(4.) Charity is often uſed to ſignify no more than liberality or external beneficence, upon which I would deſire you to take one obſervation, That though this is a needful part of charity, it is far from being the greateſt thing in it. That it is neceſſary we are plainly told: *If any man have this world's goods, and ſees his brother have need, and ſhuts up his bowels of compaſſion from him, how dwells the love of God in that man?* there muſt be outwardly kindneſs to demonſtrate inward compaſſions: *If a brother or ſiſter be naked, and deſtitute of daily food, and one of you ſay to them, Be thou clothed, and be thou warmed, and give them not thoſe things that are needful to the body, what ſhall it profit?* It profits neither you nor them. *As you have opportunity, do good to all men, eſpecially to the houſehold of faith. It is a faithful ſaying,* and what we are to *affirm conſtantly, that they who believe in God be careful to maintain good works, which are good and profitable to men. Rich men* are not to be allured, deſired, and importuned, but *charged to do good, to be ready to diſtribute, willing to communicate, laying up in ſtore a good foundation for the time to come, laying hold on eternal life.* 1 John iii. 17. Jam. ii. 15, 16. Gal. vi. 10. Tit. iii. 8. 1 Tim vi. 17. 18, 19.

Thus you ſee theſe external favours are neceſſary; but yet they are far from being the main thing in our charity, as you will ſoon find, if you

SERM. 6. do but conſider, that the poor, who are *rich in faith, and heirs of the kingdom*, would be deficient in the beſt of all graces, if there was no charity but in *giving:* And, on the other hand, the Apoſtle has laid down a text, which ought to ſtrike an awe quite through our ſouls: *Though I beſtow all my goods to feed the poor, and give my body to be burned, and have not charity, it profits me nothing.*

1 Cor. xiii. 3.

What a tremendous propoſition is here! that a man ſhall beſtow all his goods on the poor, and yet not have charity! He may do this, as ſuperſtitious people have often done, without any love to God; he is only frighted into it by the darkneſs of an unſanctified conſcience. This ſhews, that the grace we ſpeak of lies within, and takes its name, not from what is in the *hands*, but from what is in the *heart*. Paul was as charitable as David or Solomon, not in what he gave, but in what he felt.

(5.) Charity, in this place, ſignifies that temper of mind that we ſhould have to the people of God, conſidered in their religious character. It is more than a meekneſs to all the world, and a patience under injury: In the former, we regard people as men; in the latter, we ſtrive to conquer them as enemies; but here we look upon them as *holy brethren, partakers of the heavenly calling*, as thoſe *who have obtained like precious faith with us, through the righteouſneſs of God our Saviour.*

Heb. iii. 1. 2 Pet. i. 1.

If a perſon is no Chriſtian, or no friend, we are to do him no harm; but he is not within the reach of that charity which the Apoſtle is writing of; for he lays it upon the ground of our Lord's own rule: *By this ſhall all men know that ye are my diſciples, if ye have love one to another.* Certainly by this love to one another, he means a great deal more than the love of courteſy to mankind in general, or the love of pity to enemies. Theſe would never ſhew them to be his diſciples; that is, not *loving*

John xiii. 35.

ving the brotherhood, loving as brethren. Love one another, and this is love, that we walk after his commandments; and this is the commandment, that, as ye have heard from the beginning, ye should walk in it. SERM. 60. 1 Pet. ii. 17. iii. 8. 2 Joh. 5, 6.

Such a charity as this, is what the Holy Ghost produces in us; nor can we have it any other way than by an Almighty creation. It is not the peculiar of certain schemes, nor the prerogative of some opinions, but a personal grace. I may think as another does about the doctrines of the Gospel, and yet want his charity. If he has this grace, he is as much born to that as to any other principle. As his faith is of the operation of God, as he is filled with hope by the power of the Holy Ghost; so *the fruit of* the same *Spirit is love, joy, peace, gentleness, meekness, and patience.* It is only as *the elect of God, holy and beloved, that we put on bowels of mercies, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; and above all, putting on charity, which is the bond of perfectness.* Gal. v. 22. Col. iii. 12.

It is the vanity of some schemes to make men talk of charity; but God leaves them deficient in that, on purpose to let all the world see, that none but he can give it. It is not engrossed by a party, as we cannot but own by observing, that where it is most talked of, it is least practised; like the people who were always bawling out, *The temple of the Lord, the temple of the Lord, the temple of the Lord are these,* who seemed in their disposition to be farthest from the temple; for they *swore, and killed, and committed adultery, and served Baal, and burned incense to other gods, and came into that holy place, saying, We are delivered to do all these abominations.* The Scripture has recommended no other charity than that which *suffers long and is kind, envies not, vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not her own, is not easily provoked,* Jer. vii. 4. 9, 10. 1 Cor. xiii. 4, 5, 6.

SERM. 60. *provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth.*

(6.) This grace, like all the reſt, is imperfect in us now; and therefore that we may abound in it, we ſhould uſe the means that are appointed. There
Heb. xii. 15. muſt be a caution over our own hearts, *looking diligently, leſt any man fail of the grace of God, and a*
Eph. iv. 22. *root of bitterneſs ſpring up. Putting off the old man, which is corrupt according to the deceitful luſts,*
ver. 31, 32. which are *bitterneſs, wrath, anger, clamour, and evil-ſpeaking;* theſe are to be *put away, with all malice; be kind to one another, tender-hearted, forgiving one another, even as God for Chriſt's ſake has forgiven us.* Believe that the oppoſite to this is a luſt of the fleſh, and that Satan will do all he can to hinder us in it. He will allow us to make our boaſt of charity, or any other grace, provided we do not live in the practice.

(7.) Charity is never to be ſeparated from other graces, much leſs oppoſed to them. A man who ſays, You are for faith, and I for charity, is as ridiculous as if he ſhould ſay, You are for feeding, and I am for breathing. They are both neceſſary, not only to us, but to one another. He will make but poor work with his criticiſm, who advances the lungs above the ſtomach, ſo as to employ all his care about the former, and none about the latter.
1 Pet. i. 22. We read of *purifying our hearts by obeying the truth unto an unfeigned love of the brethren,* and are ordered to *love one another with a pure heart fervently:* where you may obſerve theſe four things,

Firſt, That all brotherly love begins in converſion, with *purifying the ſoul.* An unregenerate perſon may have a good temper, a civil deportment, and from lower conſiderations take delight in the company of God's people; but he has no more
1 Joh. iv. 7. charity than he has faith or hope: *Love is of God; every one that loveth is born of God, and knows God.*

Secondly,

Secondly, The Spirit is the author of this grace. SERM. 60.
Though it is ſpoken of as your act, *You have purified your ſouls*, yet it is *through the Spirit*. As it is ſaid in another place, *Ye are taught of God to love one another*. There is as great a work needful upon your ſouls to love one whom you have ſeen, as one whom you have not ſeen: *We know that we have paſſed from death to life, becauſe we love the brethren*. No other than the Almighty arm, that gives us a look into heaven, can diſpoſe our minds to a right eſteem of the ſaints: He that makes them *the excellent of the earth*, muſt make *them all our delight*.

Thirdly, It was by *obeying the truth*, (which ſuppoſes hearing and believing it), that their ſouls were thus purified to *an unfeigned love of the brethren*. They were not left in error or in darkneſs; charity comes, as faith does, by hearing, and hearing by the word of God. A man that does not know the truth, cannot obey it; and a man who does not obey it, can have none of this brotherly love. He may have what *he* calls charity, and what *he* calls faith; but they are falſe, and will be thrown out at the firſt payment. It ſignifies nothing what we give religious names to; God knows his own work, and will approve of no other. He has made a love of the brethren to be the effect of obedience to the truth; and if we make it any thing elſe, it is no plant that our heavenly Father has planted, but ſhall be rooted up, and thrown into the fire.

Fourthly, He exhorts them upon the ground of what the Holy Spirit had already given them, that as in obedience to the truth their ſouls were purified to an unfeigned love of the brethren, they ought *to love one another with a pure heart fervently*. This is but acting up to their nature; I do not mean their firſt, but their ſecond nature, which they are made partakers of through the influence of

SERM. 60. of thoſe exceeding great and precious promiſes that are given to them.

(8.) As the reſult of all theſe obſervations, I would farther tell you, that a belief of this myſtery in my text, HIS *Deity*, who was manifeſt in the fleſh, and *received up into glory*, is a belief of *the truth*, by which the Holy Spirit has purified the ſouls of men to an unfeigned love of the brethren. This is a doctrine of charity, as well as all other godlineſs, as I think will appear from theſe following particulars: It gives us the greateſt tenderneſs for thoſe that are in error, it is a foundation of eſteem for thoſe that love the truth, and it lays before us the beſt arguments for a brotherly kindneſs.

1. Our belief of any myſtery, but eſpecially of this, is the ground of forbearance and meekneſs to them who are yet in error; and the reaſon is plain, becauſe as a myſtery is what none but God can reveal, and what none but God can impreſs, ſo it employs my pity, and not my anger, to them who will not own it.

People who advance the ſchemes which they call *rational*, are impatient with any who have more or leſs light than themſelves. What a ſtrait path has a certain author cut out for his charity! expoſing, cenſuring, and condemning thoſe who ſay, that the Son of God was *not derived*, and doing the ſame, by a back ſtroke, againſt them who ſay, *there was any moment of the derivation.* He thinks it is very clear from nature, that there can be but one perſon who is the Supreme God; and yet it is clear from Scripture, that more than one perſon is ſpoken of under that title. He is ſenſible the Socinians were quite wrong in making Chriſt no more than a man; the Arians were as bad in making him a creature; and the Chriſtian Church, in ſo many ages and places, is moſt of all condemned for ſaying, he is *the ſame with the Father in ſubſtance, equal in power and glory.*

So

SERM. 60.

So that it is very hard, when a man has got a ſcheme of his own, to keep him in temper with any one elſe; becauſe he does not pretend this doctrine is revealed to him; it is the glory of *his* opinion, that it is void of myſtery, and therefore every one who does not come into it, muſt be ſlothful, or ignorant, an *enthuſiaſt*, or a *tritheiſt*, of an unpolite and confuſed head. That theſe are the effects of man's wiſdom when it pretends to meaſure God's, is notorious from the ſad experience of our day. It has brought among us *debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults.* Hence we have had *evil ſurmiſings, and perverſe diſputings of men, who ſuppoſe that gain is godlineſs.* 2 Cor. xii. 20. 1 Tim. vi. 4, 5.

This ſeems to be the natural conſequence of ſuch proceedings. For, if I ſay, as theſe authors do in their title pages, 'that here is a ſcheme of the 'Trinity, not only agreeable to Scripture, but no 'ways repugnant to the old philoſophy, or to hu-'man reaſon;' a man that does not come into it repreſents me as miſtaking the Scripture, and ſaying what is contrary to reaſon; and therefore in this diſſent the charge of folly is inſinuated on both ſides. He thinks there is no reaſon in my opinion, and I muſt think there is as little in his oppoſition. We are charged *to beware, leſt any man ſpoil us through philoſophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Chriſt.* Let us not heed thoſe who *intrude into things that they have not ſeen, vainly puffed up in their fleſhly mind, and not holding the head.* Col. ii. 8. ver. 18, 19.

But they who ſay, that great is the myſtery of godlineſs, leave no room for perſecution; for the very title we give our doctrine, intimates that fleſh and blood cannot make it known. And it is an abſurdity of the darkeſt, as well as the vileſt nature, to puniſh men for not believing what is above them, as much as not ſeeing what is behind them.

SERM. 60. The Apoſtle directs us to leave people in the hands of Chriſt: *If any man be otherwiſe minded, God will reveal even this to him.* It is an argument for *the meekneſs* that ſhould be uſed in *the inſtruction* 2 Tim. ii. 25. *of thoſe who oppoſe themſelves, that peradventure God will give them repentance to the acknowledgment of the truth.* They never can acknowledge the truth without repentance, and they never can have *that* till God gives it.

Indeed a good man looks upon an error in this point to be of a dangerous nature, becauſe Chriſt himſelf has ſaid, *If ye believe not that I am he, ye ſhall die in your ſins.* But though this is a powerful argument for us to endeavour *the turning of a ſinner from the error of his way*, yet the tranſcendency of theſe things to human reaſon ought to baniſh all external force and violence from our ways of promoting them. A myſtery is never conveyed into the mind by a puniſhment upon the body; and he that allows a man no other choice than a church or a jail, to be a proſelyte or a priſoner, has given a mortal wound to the very cauſe he contends for.

I would alſo farther obſerve to you, that it is no perſecution, nor the leaſt degree of it, to exclude perſons from what they are not fit for. You do no injury in keeping thoſe from the table who are not of the family. There is a happy *medium* between forcing them to enter in, and plaguing them for ſtaying out. Neither of theſe are lawful; but it is no harm to keep thoſe out that ſhould not be in. It was the glory of an Aſian church, Rev. ii. 2. that ſhe *tried and could not bear thoſe who ſaid they were Apoſtles, and were not, and had found them liars.*

If a man does not believe the great truths of the Chriſtian religion, he is neither fit for my communion nor for my abhorence. We are to *receive one another as God has received us all;* but where there

there are no *marks* of God's receiving, there can be no *rule* for ours. He that denies the myſteries of religion may be pitied, and ought not to be puniſhed for his error; but there is no more harm in keeping him out of the church, than there is in denying the bread of a child to the clamour of a ſtranger. SERM. 60.

2. The nobleſt foundation for charity is a mutual acknowledgment of the truth that is after godlineſs: *Our hearts are comforted, being knit together in love, to the acknowledging of the myſtery of God, and of the Father, and of Chriſt.* We *follow righteouſneſs, faith, charity, and peace, with them that call on the Lord Jeſus out of a pure heart.* Do but enquire into a late ſcheme of peace, and what a ſtrange mixture is comprehended in it. Some have their ſtanding there, who are for the truth, becauſe they chooſe to conceal it: *They ſtand on the other ſide, when ſtrangers carry us away captive, and foreigners enter into our gates. They ſhould not have looked on in the day of their brethren, nor have rejoiced in the day of our deſtruction, nor ſpoken proudly in the day of our diſtreſs.* Col. ii. 2. 2 Tim. ii. 22. Obad. 11, 12.

Others make up the number who oppoſe themſelves to the doctrine of the Goſpel, and theſe are of different ſorts. Some run into the Sabellian *ſcheme*, as *they* do who cannot give the title of Supreme God to the Son, becauſe they ſay it belongs only to the three perſons conſidered together. Others are tinctured with unſublimated Arianiſm: they tell us the Son is co-eternal with the Father, and yet *derived* from him; that he is of an inferior nature; and that the Spirit is not called God at all, nor has any title to our worſhip.

Some will give adoration to Jeſus Chriſt, and others will not; and though it is but a few years ſince the oppoſition to our Lord's Divinity was managed by the Socinians, yet now they are ſpoken and written againſt with contempt. Socinus himſelf

SERM. 60. faith, the Arians are not Chriſtians; and they are out of his debt, by declaring they would not admit a Socinian to baptiſm.

Beſides, an union upon concealment of principle is nonſenſe. What ſort of a charity is that, which makes us agree with people we know not why, and run after them we know not where, and own them as brethren for we know not what? But when perſons *hold the head*, and are viſibly concerned for the common ſalvation and the glory of Jeſus Chriſt, *both their Lord and ours*, it throws a vail over our lower diviſions. Ariſtarchus, Paul's Col. iv. 10. 11. *fellow priſoner*, Marcus, ſiſter's ſon to Barnabas, and Jeſus, called Juſtus, *were of the circumciſion; and yet theſe only were his fellow-workers to the kingdom of God, and were a comfort to him.* We are neither in temper nor at leiſure to attend the diſputes that have been ſtretched out with violence. We can, then, conceal the faith that we ought to have, *to ourſelves*, on purpoſe to maintain that which ought to *be ſpoken of throughout the world.*

3. This doctrine gives us the beſt argument for charity, becauſe God has revealed himſelf to others upon theſe articles that have been of importance to us. They have obtained the like precious faith with us: *Grace and peace are multiplied through the knowledge of God, and of Jeſus our Lord.* And it gives us ground to hope we ſhall meet in a better world, and ſing over that doctrine in eternal praiſes, which now fills us with a ſilent wonder. The temple of God was opened in heaven, and there was *ſeen in his temple the ark of his teſtament.* This is the great provocation to love and good works, that we ſee the day approaching, the day of knowledge and glory, when *the ſun ſhall no more be our light by day, nor the moon by night, but the Lord himſelf will be an everlaſting glory.* As for a *faith* we know not, we are not like to *follow* it, nor can we have any thoughts about the *end of their converſation*,

verſation, whoſe works are in the dark. When men ſee not the glorious Goſpel of Chriſt, whether it is the god of this world who has blinded their eyes we cannot tell; but the knowledge of the truth is our preparative for heaven, and we look upon thoſe that have it, as our fellow-travellers thither. And it ſtrikes a life through all our converſation to think we are going to a place where thoſe doctrines will be no more denied, but *the myſtery of heaven be opened* to ſwell and delight our ſouls for ever. SERM. 60.

SERMON LXI.

October 9. 1725.

I SHALL now diſmiſs this glorious text that gives us the main branches of our religion, or, as it is here called, *the myſtery of godlineſs;* a doctrine that is revealed from heaven, and promotes a divine purity upon earth, that employs our faith and animates our practice. All that I need to do at parting with ſuch a ſubject, is only to look back upon the road over which we have gone. The diſtribution of what I have to ſay at the cloſe of this great work, you may take under the following heads:

1. I would give ſome friendly advice to thoſe who are not convinced either of the truth or importance of this doctrine, which I have laid before you in ſuch an abundant way.

2. I

SERM. 61.

2. I ſhall make ſome little application to ſuch whoſe hearts God has touched with the knowledge of the truth as it is in Jeſus. And,

3. I would give you a ſhort account of myſelf, with relation to this *glorious Goſpel of the ever bleſſed God, which has been committed to my truſt.*

(1.) We may ſuppoſe, after all that has been ſaid, that there are yet gainſayers amongſt us, to whom the word of the Lord is a reproach, and who are *weary of hearing it. Our Goſpel is hid from them.* 2 Cor. iv. 3. *The Spirit ſpeaks expreſsly, that in the latter times* 1 Tim. iv. 1, 2. *ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils, ſpeaking lies in hypocriſy, and having their conſcience ſeared with a hot iron.* But as they are ſtill within the joyful ſound, as it is not too late to call after them, ſo I would, from a hearty concern for their welfare, leave theſe few admonitions with them.

1. Though you cannot believe this doctrine, do not indulge yourſelves to a profane contempt of it: Iſa. xxviii. 22. *Be ye not mockers, leſt your bands be made ſtrong.* Prov. iii. 34. *Surely He ſcorns the ſcorners.* A very little wit will ſerve to ridicule the myſteries of the Goſpel, and make you agreeable to thoſe that *walk after their own ungodly luſts.* But what do theſe ſports of infidelity end in? they may tend to harden conſcience in others, but they will wofully ſoften it in yourſelves.

This is the way to a double darkneſs upon a ſick-bed, and to make death a thouſand times more the Iſa. x. 3. king of terrors than he is in himſelf: *What will ye do in the day of viſitation, and in the deſolation that ſhall come from far? to whom will ye flee for help, and where will ye leave your glory?* What do you get by toſſing out a jeſt upon the great ſalvation, but only to be ſtung with deſpair, when you come to find that there is no hope for you, and no ſpirit in you?

People

People may have their doubts about any doctrine of religion. The beſt of God's children have complained of *a wicked heart of unbelief;* but there is a wide difference between thoſe principles of oppoſition to the truth which are our burden, and thoſe that a corrupt nature will eſteem to be our glory. I remember a paſſage in the works of Mr Iſaac Ambroſe, to this purpoſe, that one told him he had attended a long time upon Mr Richard Vines, an eminent preacher in this city, who had managed the controverſy between us and the Jews with great learning and piety: And when he had gone through his arguments, he addreſſed himſelf to the people in ſuch words as theſe: 'Now, ſaith 'he, perhaps many of you will think that I have 'fully confuted the Jews, and given them ſuch 'an evidence of our religion, as they will not be 'able to anſwer; and indeed I do take the rea-'ſons to be above the oppoſition of gainſayers; 'but yet I would embrace the feet of that man 'who could aſſure me, that I ſhould never again 'queſtion in my own ſoul, whether Jeſus was the 'Meſſiah or no. Upon which, ſaith the hiſto-'rian, a general groan went through the congre-'gation, as if every perſon ſhared in the concern 'that a miniſter ſo eminent ſhould complain of an 'unbelief that would hazard the foundation of our 'moſt holy faith.' SERM. 61. London.

Indeed there is no truth in all religion that Satan will not tempt us to blaſpheme, and to which our own corrupt hearts will not ſupply the ſeeds of infidelity: *The tranſgreſſion of the wicked ſpeaks in our hearts, that there is no fear of God before his eyes.* Luther complains that his mind was filled with *horribilia de Deo, et terribilia de fide:* ſuch thoughts of God as were horrible, and ſuch of faith as were dreadful. Pſ. xxxvi. 1.

SERM. 61. But how vile and dangerous muſt the caſe of that ſinner be, who does not mourn over this unbelief as his burden, and keep it all concealed within himſelf as that which is not fit to be ventured abroad; but rather *glories in his ſhame*, and throws out the filth of a heart that is deſperately wicked in raw and rude arguments of blaſphemy; like
Jude 13. *raging waves of the ſea, foaming out their own ſhame!* Have a care of *increaſing to this ungodlineſs*. Do not make light of that which the Holy Spirit has delivered with all the ſolemnity that words can have.

And, in particular, let me warn you againſt one ſleight of theſe men that *lie in wait to deceive;* and that is this; they endeavour to break your concern for a doctrine by telling you, 'It is poſſible you 'may diſbelieve it, and not be damned; that ſure-'ly none will dare to ſay, that they who deny 'this opinion are all veſſels of wrath fitted to de-'ſtruction.' What low reaſoning is this! how mean in ſo great an argument as the Divinity of Chriſt! how trifling in ſo great an affair as the ſalvation of ſouls! We ſee that they who periſhed
Heb. iii. ult. in the wilderneſs *entered not in becauſe of unbelief.*
—— iv. 1, 2, 3. *Let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it; for to us was the Goſpel preached as well as to them, but the word preached did not profit them, not being mixed with faith in them that heard it. We who have believed do enter into reſt.*

It is nothing to me how many errors may be conſiſtent with a ſtate of pardon, I can have no hopes of being *ſaved* but by *the love of the truth*. God has joined together *a ſanctification of the Spirit, and a belief of the truth*, as the way of my ſalvation; and I have no authority to drop the one any more than the other. When I deſire a perſon to go in a ſafe road, and not to travel upon a precipice

cipice that may turn his head, and make him lose his life, I act a friendly part; and if another persuades him to run the hazard, because it is possible he *may* escape, he that talks at this rate, if he is not an enemy, must be looked upon as a trifler; for though others have gone secure through these dangers, yet what recompence is that to a man who by venturing is dashed in pieces? therefore do you *build up one another in your most holy faith*, and have compassion on those that differ. SERM 61.

We are not called to determine the state of Mahometans, Jews, or Pagans, who can scarce say they have *heard the fame of Jesus with their ears*. Nor is it our business to say of any who are cut off without giving a testimony to the truth, what is become of them: *Secret things belong to God: Judge nothing before the time.* Deut. xxix. 29. 1 Cor. iv. 5.

But is my charity to make me an infidel? must I either pronounce sentence on one who has denied the Lord that bought him, or be indifferent to what the Scripture itself has called *damnable heresies?* is there no medium between censuring another and guarding myself? There are *strange delusions* that some are given up to, who have *no pleasure in the truth, but in unrighteousness*. Several people *believe a lie, that they all may be damned:* and these things are written not for us to point out the men, but to fence against the opinions. Whilst we *follow peace with all men*, we must *look diligently lest any man fail of the grace of God.* 2 Pet. ii. 1. 2 Thess. ii. 11, 12. Heb. xii. 14, 15.

2. Let me farther beseech you not to run into the common extravagance of those who deny the Deity of Christ: *Shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as does a canker. In a great house there are vessels to dishonour.* 2 Tim. ii. 16, 17.

One would think it very possible for people to be in that error without going any farther; but as

SERM. 61. as God has told us, ſo we find it, that *evil men and*
2 Tim. iii. 13. *ſeducers ſhall wax worſe and worſe, deceiving and being deceived.*

The only queſtion is, and ever muſt be, whether this doctrine is revealed in Scripture or no. If it is not, there is no other evidence that we can poſſibly bring in as the ground of your faith; and therefore he that oppoſes it fairly, has nothing to do with its conformity to reaſon and the maxims of philoſophy. Theſe we are warned againſt as
Col. ii. 8. ſo much *vain deceit: The rudiments of the world*
1 John iv. 5. *and the traditions of men* are *not after Chriſt. Falſe teachers are of the world, and therefore ſpeak they of the world.* It may be a truth, and yet appear in none of that light; it is of a ſuperior nature. If God has told us it ſome other way than by the underſtanding that his Spirit has given to all man-
1 Cor. ii. 6, 7. kind, it is certain their cauſe is loſt. For *we ſpeak not the wiſdom of this world, nor of the princes of this world, which come to nought; but the wiſdom of God in a myſtery, even the hidden wiſdom which God ordained before the world unto our glory.*

If He has ſaid it in his word, the man who thinks he reads it there is never to be convinced but by one of theſe ways; either that what he takes for a divine revelation is not ſo, or that he has miſtaken the ſenſe of the words. The controverſy of our day runs faſt into the former queſtion; though, as ſome of their writers own, the matter is not yet ripe. Now, obſerve what danger people are entangled with by departing from the truth.

Firſt, Some take refuge for this error in another that is more general, that there can be *no certainty in matters of faith.* This makes a Chriſtian's hope to be no more than a ſilly dream, and his practice no better than a perpetual ramble. This is one
2 Tim. iii. 14, 15. reaſon why we *continue in the things that we have learned, and been aſſured of,* becauſe *we know of whom we have learned them, and have known the Holy*

Holy Scriptures that are able to make us wise to salvation. Believers have *an unction from the Holy One, and know all things.* We must *continue in the faith grounded and settled, and not be moved away from the hope of the Gospel, which we have heard; rooted and built up in him, and established in the faith, as we have been taught.* When we talk to the Jews, we *fight uncertainly, as those that beat the air*, if there is no certainty in matters of faith: And when the martyrs *overcame by the word of their testimony*, as they lived they knew not how, so they died they knew not why. Here is the seal of blood given to mere *enthusiasm!* but they were supported with the hope, that the Spirit witnessed with their spirits, that the cause for which they suffered was of God. Yet, SERM. 61. 1 John ii. 20. Col. i. 23. — ii. 7.

Secondly, All this mighty and gracious work of the Holy Ghost is profaned with contempt; so that, though he has done so much in giving us the Scriptures, and is promised to lead us into the way of all truth, yet we are told there is no such thing as *the way of truth*, and therefore it is a jest to speak of his leading us thither. These are men *blaspheming what they know not.* But *he that overcomes the world is he that believes that Jesus is the Son of God; and the Spirit bears witness, because the Spirit is truth.* Jude 10. 1 John v. 5, 6.

Thirdly, This brings them either to deny the divine revelation, or to curtail it. Some are at work to tear out single verses, others run away with entire books, though plagues are threatened to the man who either *adds to these things, or takes away from the words of the book of this prophecy.* Some will make the words of Scripture not to be a declaration of the truth, but a cover of heresy; *handling it deceitfully, and walking in craftiness.* Rev. xxii. 18, 19.

Fourthly, This runs into a contempt of God's people, who have not only professed the doctrine in words, but believed it in the whole course of their

SERM. 61. their experience: their ſteadineſs is abhorred, their ſerioufneſs is laughed at. We cannot but ſee that divine grace has made a public difference between ſome and others, and therefore it is never ſafe to refuſe the precious, and chooſe the vile. The man who gives up himſelf to prayer, who reads the Scriptures, and with a devout importunity fetches light from above, *may be* in an error; but whatever I may think of his notions, it would be wrong in me to diſdain him, and admire thoſe who take the name of God in vain. I ought to *purge myſelf* from theſe, *and follow charity with thoſe who call on the Lord out of a pure heart. Theſe are ſpots in our feaſts of charity.*

2 Tim. ii. 21, 22. Jude 12.

Fifthly, Take heed that theſe things do not ruin practical religion. No new opinions concerning Chriſt can be your protection in the neglect of his worſhip. I fear it may be obſerved of ſome families, that as theſe doctrines have come in, prayer has gone out. Now, whatever light people get, yet if their zeal for holineſs is loſt, if the Sabbath is defiled, the name of Jeſus treated with no reverence, and his worſhip attended with no fervour, your *hearts* are not right in the ſight of God, and it is a dreadful ſign that your *heads* are wrong too.

3. Another advice I would give you is this, Be open to conviction. Let the truth be its own recommendation. Do not ſtruggle againſt evidence; there is nothing got by ſtifling that, but a reproach of conſcience. No agreements or acquaintance are of ſo much value as the doctrines of the Goſpel. What do you get by depriving Chriſt of his Deity, but a floating faith, a miſgiving hope, and an undetermined practice? *Search the Scriptures daily, whether the things be ſo or no.*

Acts xvii. 11.

What is the advantage of having a Saviour who is not God? what are your ſouls afraid of in ſuppoſing that He who paid your ranſom was equal to Him who received it? to ſay that this is a contradiction, is only to involve the wiſdom of God in

in a ſlander; for if he has revealed it, it muſt be true and right; if he has not, why are his own people enſnared? How come men, that have always ſhewn a true regard about happineſs, to miſtake it in the dependence of their faith, in the direction of their prayer, and the comforts of a death-bed? SERM. 61.

Is it likely that they who live as without God in the world, whatever other advantages they have, do know the deep things of God, the wiſdom that lies in a myſtery; and that the humble praying Chriſtians, the generation that have ſought his face, are ſuffered to live and die in an error? Whatever you may make of *politeneſs*, it is never to be ſet upon a level with *piety* in matters of pure revelation: *The meek will he guide in judgment, the meek will he teach his way. If any man do his will, he ſhall know of the doctrine whether it be of God. He has hid theſe things from the wiſe and prudent, and revealed them unto babes.* Pſ. xxv. 9. John vii. 17. Mat. xi. 25.

Your danger comes from thoſe who care not whether there is any other world or no, *men that rebel againſt the light, and abide not in the paths thereof.* It is all one to them whether Chriſt be God or a creature, becauſe they are unconcerned whether he is a Saviour or an enemy. Such as are *incontinent, fierce, deſpiſers of them that are good, that have* ſcarcely *a form of godlineſs*, but certainly *deny the power thereof; lovers of pleaſures more than lovers of God.* Whom would you reſemble in your latter end; thoſe that live in pride, and die in darkneſs, or ſuch as walk humbly with their God, and go off rejoicing in hope of his glory? *Remember thoſe that have taught you the word of God, whoſe faith follow, conſidering the end of their converſation.* 2 Tim. iii. 3, 4, 5. Heb. xiii. 7.

4. Beg the Divine teachings; do not deſpiſe His admonitions who has promiſed to *guide our feet.* I fear the naming of this direction in theſe terms

SERM. 61. terms will be a diſadvantage to it: and as our age are more afraid of *enthuſiaſm* than of *atheiſm*, they do not like ſome phraſes that the Scripture has uſed. If that is the caſe, till He who *convinces the world of ſin*, even of their *unbelief*, does his office, and tries his power, it is in vain for us to argue; we call after the winds, preſs the rocks, and court the waves.

But I hope there may be ſome among you, who though you have doubts, yet you do not deſpiſe Him who alone can give you the victory. You may be ſure, on which ſide ſoever the truth lies, it is upon no other ground than the teſtimony of the Spirit in Scripture, and with no other evidence than the teſtimony of the Spirit to Scripture; and therefore it is no begging the queſtion to ſend you to your knees. Whatever party laughs at this, and makes a jeſt of the witneſs that is given in anſwer to humble prayer, they are either oppoſite to
Eph. i. 16, 17. the truth, or unworthy of it. Pray that the *God of our Lord Jeſus Chriſt, the Father of glory, may give to you the Spirit of wiſdom and revelation in the knowledge of him.*

(2.) I would addreſs myſelf to thoſe that are convinced of this doctrine.—If theſe ſermons have been bleſſed to the opening of your eyes, or the ſettling of your faith, you and I have reaſon to be thankful for them. I would hope there is one argument, that theſe labours are not altogether in vain; becauſe, though the continuance of this ſubject has been unexpected, and by me I am ſure undeſigned, yet they were always delivered to very great aſſemblies. And, notwithſtanding the curioſity there is in our nature to be entertained with variety, yet I have not obſerved any abatement of your numbers, or your zeal to receive the love of the truth.

The uneaſineſs of ſome, who could either be *drowſy* upon deſign, or *angry* without it, has been no farther my trouble than for their ſakes. For whether

whether they care for it or no, they have heard what in a little time they ſhall feel, that He whom they deſpiſe is God, and *it is hard for them to kick againſt the pricks.* However, theſe examples of ſleepy, lolling, and diſcontented hearers, have been very few. I have had the ſatisfaction to ſee, that there are ſome whom the truth of God has not drawn, but it has driven them; and as they did not like to hear what they did not love to admire, ſo they were afraid to meet what they could not anſwer. SERM. 61.

The inſinuations that this doctrine is *enthuſiaſm*, and the manner of promoting it too violent, are only deſperate vollies of thoſe that quit the field, who, when they are broken for diſputants, ſet up for railers. But to you, my brethren, who have not been aſhamed of Chriſt and his words, in this corrupt and untoward generation, let me apply with theſe two directions.

1. See that you feel in your own ſouls the influence of what you believe. To what purpoſe is *the manifeſtation of a God in the fleſh*, if He who took upon him your nature is not allowed to have any concern in your happineſs? Why is he *juſtified in the Spirit*, if your ſpirits are an exception to that honour? if he there meets with nothing but unbelief, rebellion, and darkneſs? To what purpoſe does the Holy Ghoſt give him a teſtimony which you will not receive; but, inſtead of that, ſuffer yourſelves to be guided by a reaſon that is vile and cloudy? What a conviction will that be, that He who is *ſeen of Angels*, to be admired and adored, ſhould not be ſeen by you, ſo as to diſcover any form or comelineſs in him!

Why is He who is *preached to the Gentiles* mentioned with any abatement of his character? why muſt not they who are his witneſſes to mankind, own him to be a God? if he is *believed on in the world*, what will become of thoſe who, in contempt

SERM. 61. tempt of theſe examples, *will not come unto him, that they may have life?* and what an aggravation will his being *received into glory* leave upon your refuſal, your infidelity, and impenitence? Therefore ſee to it, that your experiences ſtrike to this doctrine, that they are both to one key. When you hear of his being God, feel that your faith is employed in the deepeſt adorations, in a continual homage, in all the fervour and duty of life. As he is preached to you Gentiles, ſo endeavour to ſee, that you are part of the world that believe in him. Follow the glory that he is received up to, with breathings after it, and a dependence upon him to bring you thither.

2. Conſider your obligations to *own* what you
Phil. ii. 16, 17, 18. have believed: *Hold forth the word of life, that I may rejoice in the day of Chriſt, that I have not run in vain, nor laboured in vain. Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy and rejoice with you all; for the ſame cauſe alſo do ye joy and rejoice with me.* It was a great deal of oppoſition that Chriſt went through for your ſakes, and reſolve that you will run all dangers for his.

Is a God manifeſt in the fleſh, a God loſt in that fleſh? Muſt his taking upon him *your nature* be an argument why you will not be witneſſes to *his?* This condeſcenſion is what he deſigned both for your happineſs, and his own glory. Do you pretend to ſecure the one, and be unconcerned about the other? It is true, he does not want your aſſiſtance in another world, nor indeed in this. He that formed the mouths of men can ſet the voices of the univerſe a-going. He needs none of your
Pſal. viii. 2. learning, but is able to ordain *ſtrength out of the mouths of babes and ſucklings, to ſtill the enemy and the avenger.*

Nevertheleſs, he puts it to the trial, what you think his honour is worth; whether it is not ſet at too

too great a rate, if your reputation is to suffer in the service of this glorious cause. Can you deny those that deny him? It will be impossible to *believe, if you receive honour from one another.* This is given as the reason why *many that believed in Christ, i. e.* were thoroughly convinced of his title and his perfections, yet *did not confess him; because they were afraid of being put out of the synagogue, for they loved the praise of men more than the praise of God.* SERM. 61. Joh. v. 44. xii 42, 43.

If this is your case; if you think to maintain the honour of Christ, and the favour of those that oppose it, it is a desperate attempt; you are striving to do what our dear Lord tells us no man can do, *serve two masters.* This coalescence can succeed but a very little while, for in time you must *hold to the one, and despise the other.* Let me therefore beg of you, not to be afraid of men, or *fear their revilings, but sanctify this Lord of hosts in your souls, and make him to be your fear and your dread.* 1 Pet. iii. 15.

This is a courage that may in one sense be said to bear its own charges. The more you use, the more you will have. A man's cowardice begins from himself; it is an indulged carnality; we make it our crime, and God makes it our judgment. He that fears a Redeemer, fears nothing else; he that does not fear him, fears every thing. A person who dare not let go the deity of his Saviour, dare do every thing to promote it. But he that is unconcerned about that, will be always a burden to himself: fear will be on every side.

It is a sweet hazard that you run in this cause, and a glorious infamy that the malice of men has clothed you with: *To them it is an evident token of perdition, but to you of salvation, and that of God: to you it is given on the behalf of Christ, not only to believe, but to suffer for his sake.* If you suffer the reproach of Christ, which the fearful and unbelieving reckon the greatest mischief in the world, Phil. i. 28, 29.

happy

SERM. 61. 1 Pet. iv. 14. *happy are ye, for the Spirit of God and of glory ſhall reſt upon you. On their part he is evil ſpoken of, but on yours he is glorified.*

(3.) I promiſed to give you ſome little account of myſelf, which you know I do not uſe to trouble you with; nor ſhould I have done it now, were it not in duty to the glorious doctrine for which God has honoured me, both as a witneſs and a ſuffer-
Rom. i. 16. er: *I am not aſhamed of the Goſpel of Chriſt;* and,
1 Tim. i. 12. *I thank the Lord who has enabled me, counting me faithful, and putting me into the miniſtry.*

The text I have been now upon, is what my thoughts were turned to above twenty years ago. And I cannot but regard that hand of Providence that orders all our ſteps, that I have ſo long been kept off from engaging in a ſubject that gave me many pleaſing views at a diſtance. He that fixes the bounds of our habitation, ſettles alſo *the times before appointed*, and he makes every thing *beautiful in its ſeaſon*. It is by his over-ruling counſel that theſe deſigns ſhould never be brought into life till they were moſt needful.

I muſt farther obſerve to you, that we were actually engaged upon this text above eleven months before our contentions broke out, that are now become like *the bars of a caſtle*. I little thought, at my entrance upon the Myſtery of Godlineſs, that I ſhould be driven into the field of battle, or that a zeal for thoſe doctrines would make me the abhorrence of friends, and the contempt of ſtrangers. But a wiſe and gracious God had thus appointed it, to try whether in the ſervice and defence of the truth, we could live upon the *honour that comes from him only*.

It is two years and ſeven months ſince I began theſe ſermons. I had no more in view than about ten or twelve diſcourſes; but I have found myſelf refreſhed and enlarged in theſe ſtudies beyond what I have been conſcious to, upon any other ſubject.

And

And therefore, though I could not be untouched with *the defaming of many*, and especially considering how unexpected and undeserved it was, yet the doctrine was so much the joy of my soul, that the ill usage of men is what I could both neglect in the closet, and despise from the pulpit. SERM. 61.

I had thought to have insisted only on three or four texts in maintenance of our Lord's divinity, and I am apt to think they have rather grown to so many hundreds; which I endeavoured to lay before you, not under the interpretations of men, not as driven in with the authority of councils and synods, but in their own light; *by a manifestation of the truth, commending myself to every man's conscience in the sight of God.*

And I do now with the greatest solemnity affirm to you, and appeal to the Searcher of hearts, that I have not perverted one scripture to serve a cause which I did not think the Holy Spirit had designed it for. I am sensible some are grown weary of the subject, and are gone out from us, and by these we are charged with heat and fury about a needless debate.

If people are angry that the truth is defended, it is well if they do not want some concern about its being opposed. But I am so sure that this doctrine is of God, and so persuaded that it is fundamental to all your hopes, that I think my work and my life can never be closed with any thing of more importance.—I will therefore conclude with a doxology, that is to be understood of Christ: *Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen.* 1 Tim. i. 17.

A

COLLECTION

OF

SOME SCRIPTURES

That are EXPLAINED, IMPROVED, or RESCUED in the foregoing Sermons; relating to the Myſtery of Religion, the Deity of Chriſt, the Neceſſity of Revelation, and the Danger of Unbelief.

GEN. iii. 15. The ſeed of the woman ſhall bruiſe the ſerpent's head, vol. i. page 13.

EXOD. vii. 1. I have made thee a God to Pharaoh, vol. ii. 36.

xxiii. 20. I ſend an angel before thee to keep thee in the way.——Beware of him, and obey his voice, provoke him not, for he will not pardon your tranſgreſſions, for my name is in him. If thou wilt indeed obey his voice, and do all that I ſpeak, I will be an enemy to thy enemies, i. 174.

2 CHRON. vi. 30. Thou, even thou only, knoweſt the hearts of the children of men, ii. 188.

JOB xv. 15. He puts no truſt in his ſaints, i. 397.

ix. 33. There is no days-man between us, who may lay his hand upon us both, i. 396.

xii. 2. 4. No doubt ye are the people, and wiſdom ſhall die with you. I am as one mocked of his neighbour, who calls upon God, and he hears him: the juſt upright man is laughed to ſcorn, ii. 332.

PSAL. ii. 1, 2. Why do the heathen rage, and the people imagine a vain thing? the kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his Anointed, ii. 272.

——6. I have ſet my King upon my holy hill of Zion, ii. 274.

——7. I will declare the decree the Lord has ſaid unto me, Thou art my Son, this day have I begotten thee, ii. 274, 314.

xxii. 1, 2. My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me? i. 280.

——30. A ſeed ſhall ſerve him, and be accounted to the Lord for a generation, ii. 78.

xxxi. 5. Into thy hands do I commit my ſpirit, for thou haſt redeemed it, O Lord God of truth, i. 159. ii. 61, 64, 269.

xxxvi. 5, 6. Thy mercy, O Lord, is in the heavens, and thy faithfulneſs reaches to the clouds. Thy righteouſneſs is like great mountains, thy judgments are a great deep, i. 31, 45.

xlv. 6. Thy throne, O God, is for ever and ever, i. 300. ii. 90.

lxviii. 4. Extol him that rides upon the heavens, by his name JAH, i. 181.

——17. The chariots of God are twenty thouſand, even thouſands of Angels; the Lord is among them, i. 181, 317. ii. 229.

lxxxiii. 18. Thou whoſe name alone is JEHOVAH, art the Moſt High, i. 181. ii. 43.

xcvii. 7. Worſhip him all ye gods, i. 138, 141. ii. 174.

cii. 25. Thou, Lord, in the beginning haſt laid the foundations of the earth, and the heavens are the work of thine hands, ii. 211, 212.

PSAL. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, ii. 230, 236.
cxviii. 26, 27. Blessed is he that comes in the name of the Lord: God is the Lord who has shewn us light, ii. 24.
PROV. viii. 22. The Lord possessed me in the beginning of his ways: I was set up from everlasting; when there was no depth I was brought forth, ii. 216.
xix. 27. My son cease to hear the instruction that causes to err from the words of knowledge, ii. 353.
xxx. 11. There is a generation which curses their father,——how lofty are their eyes, *&c.* ii. 332.
ISAIAH vi. 1. I saw the Lord upon a throne high and lifted up, and his train filled the temple. Above it stood the Seraphims,——and cried one to another, Holy, holy, holy, Lord God of hosts,——the posts of the door moved, i. 121, 294, 341, 342, 343. ii. 206.
——5. Mine eyes have seen the King, the Lord of hosts, ii. 24.
ix. 6. To us a Child is born, to us a Son is given, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, i. 14, 150, 213. ii. 256.
xl. 6, 7. Prepare ye the way of the Lord, make straight in the desert a high way for our God; comfort ye my people, saith your God, ii. 192, 193.
——9. Say to the cities of Judah, Behold your God, i. 370, 403. ii. 32, 194.
xlii. 8. I am the Lord, that is my name, and my glory I will not give to another, ii. 98.
xliv. 5. Subscribe with the hand to the Lord God of Israel, ii. 379.
xlv. 23. Look unto me, and be ye saved, all the ends of the earth, for I am the Lord, and there is none else: to me every knee shall bow, and every tongue shall swear, i. 351, 397.
——24. In the Lord shall one say I have righteousness and strength, i. 269. ii. 233.
l. 2, 3, 4. Is my hand shortened at all, that I cannot redeem? at my rebuke I dry up the sea.——The Lord has given me the tongue of the learned.——I gave my back to the smiters, ii. 191, 192.
liii. 8. Who shall declare his generation? ii. 42.
JER. ix. 3. They bend their tongue like their bow for lies, and are not valiant for the truth, i. 29.
xvii. 12. A glorious high throne from the beginning, is the place of our sanctuary, i. 85.
xxiii. 6. This is the name whereby he shall be called, JEHOVAH our Righteousness, i. 181, 268, 400. ii. 42, 386.
xxxiii. 15, 16. She shall be called, the Lord our Righteousness, ii. 43.
DAN. ix. 26. The Messiah shall be cut off, but not for himself: he shall finish transgression, make an end of sin, and bring in an everlasting righteousness, i. 180. ii. 42.
MIC. v. 2. Thou Bethlehem Ephratah, though thou be least among the thousands of Judah, yet out of thee shall he come forth to me, that is to be the ruler in Israel, whose goings forth of old have been from everlasting, i. 152, 153, 154. ii. 217.
HAG. ii. 9. In this place will I give peace, saith the Lord of hosts, i. 403.
ZECH. xiii. 7. Awake, O sword, against the man that is my fellow, i. 336, 400.
MAT. i. 18. She was found with child of the Holy Ghost, i. 213.
——23. His name shall be called Immanuel, God with us, i. 161.
ii. 2. We have seen his star in the east, and are come to worship him, ii. 21.
iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve, i. 449. ii. 55, 221.
v. 44. Bless them that curse you, *&c.* ii. 390.
xi. 6. Blessed is he who shall not be offended in me, ii. 7.

MAT.

MAT. xi. 26. I thank thee, O Father,——that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. All theſe things are delivered to me of my Father: no man knows who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him, i. 426, 427. ii. 182.
xviii. 20. Where two or three are met together in my name, I am in the midſt of them, i. 271. ii. 56, 269.
xix. 17. Why calleſt thou me good? there is none good but one, that is God, i. 447.
xxvii. 46. My God, my God, why haſt thou forſaken me? i. 279, 280.
xxviii. 17. They worſhipped him, but ſome doubted, ii. 24.
———19. Baptize them in the name of the Father, Son, and Holy Ghoſt, ii. 25.
———20. I am with you always to the end of the world, i. 434. ii. 82, 83, 269.
MARK ii. 10, 11. That ye may know that the Son of man has power on earth to forgive ſins, he ſaith to the ſick of the palſy, Ariſe, ii. 108.
xii. 10, 11. The ſtone which the builders rejected is made the head of the corner. This is the doing of the Lord, and it is marvellous in our eyes, i. 416.
xiii. 32. Of that day and hour knows no man, nor the angels, nor the Son, but the Father, ii. 185, 188.
LUKE i. 16. Many of the children of Iſrael ſhall he turn to the Lord their God, and he ſhall go before HIM, i. 300. ii. 193.
———33. Of his kingdom there ſhall be no end, ii. 215.
———35. The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore the holy thing that ſhall be born of thee ſhall be called the Son of God, ii. 204, 314.
———68. He has viſited and redeemed his people, i. 200.
———76. Thou child ſhalt be called the Prophet of the Higheſt, and go before the face of the Lord, to prepare his way, i. 309, 310. ii. 193.
ii. 52. He grew in wiſdom and ſtature, ii. 185.
v. 8. Depart from me, for I am a ſinful man, O Lord, ii. 23, 24.
ix. 26. Whoever ſhall be aſhamed of me, and of my words, of him ſhall the Son of man be aſhamed, i. 354.
xix. 7. He is gone to be a gueſt with a man that is a ſinner, i. 419.
xxiv. 51. He was parted from them, and they worſhipped him, ii. 24.
JOHN i. 1. In the beginning was the Word, and the Word was with God, and the Word was God, ii. 212.
———3. All things are made by him, and without him was not any thing made that was made, ii. 35.
———4. In him was life, and that life was the light of men, ii. 47, 93.
———10. He was in the world, and the world was made by him, ii. 9, 34.
———13, 14. The Word was made fleſh, and dwelt among us, and we beheld his glory, (the glory as of the only begotten of the Father), full of grace and truth: and to them that received him gave he power to become the ſons of God, even to them that believe on his name, i. 199.
———18. No man has ſeen God at any time; the only begotten Son, who is in the boſom of the Father, he has declared him, i. 208.
———49. Thou art the Son of God, thou art the King of Iſrael, ii. 23.
ii. 25. He did not commit himſelf to men, becauſe he knew what was in man, ii. 186.
iii. 13. No man has aſcended into heaven, but he that came down from heaven, even the Son, who is in heaven, i. 211, 271. ii. 227.
— 36. Whoever believes not is condemned already, the wrath of God abides on him, i. 175.
iv. 10. If thou kneweſt the gift of God,——thou wouldſt have aſked of him, and he would have given thee living water, i. 20.
v. 18. He ſaid that God was his Father, thereby making himſelf equal with God, i. 140. 216. ii. 249, 250.

JOHN

JOHN v. 23. That all men may honour the Son, as they honour the Father: he that honours not the Son, honours not the Father who has sent him, i. 296, 297. ii. 223, 384.
——26. As the Father has life in himself, so has he given to the Son to have life in himself, ii. 49.
vi. 46. He that is of God has seen the Father, i. 208. ii. 182.
——57, 58. As the living Father has sent me, and I live by the Father, so he that eats me shall live by me, ii. 251, 252, 253.
——65. No man can come unto me, except it were given him of my Father, ii. 252.
——68. Thou hast the words of eternal life, ii. 252.
——69. We believe and art sure, that thou art the Christ, the Son of the living God, ii. 253.
——71. Jesus knew from the beginning who they were that believed not, and who should betray him, ii. 186, 187.
viii. 32. Ye shall know the truth, and the truth shall make you free, i. 15.
——56. Before Abraham was, I am, ii. 254.
x. 15. As the Father knows me, I know the Father, I lay down my life for the sheep, ii. 161.
——27. I give to them eternal life, ii. 255.
——28. My Father is greater than all, and none shall pluck them out of my Father's hands, i. 188, 274.
——30. I and my Father are one, i. 152, 188. ii. 255.
——31. Believe the works, that ye may know and believe that the Father is in me, and I in him, i. 190, 275.
——33. Thou being a man, makest thyself God, i. 189, 274.
——34. If he called them gods to whom the word of God came; say ye of him whom God has sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God? i. 189, 274.
——38. I am in the Father, and the Father in me, i. 19, 275.
xii. 42. Many of the Pharisees believed in him, but they did not confess him, lest they should be put out of the synagogue, ii. 207.
——43. These things said Esaias when he saw his glory, and spake of him, i. 121, 344. ii. 207.
xiv. 1. Ye believe in God, believe also in me, i. 191, 296, 451. ii. 201.
——3. I will come again and receive you to myself, that where I am you may be also, ii. 63.
——6. I am the way, the truth, and the life, ii. 201.
——8. If ye had known me, ye should have known my Father also, and henceforth ye have known him and seen him, i. 209. ii. 63, 183.
——17. My Father is greatet than I, ii. 30, 296.
——18. Because I live, ye shall live also, i. 271. ii. 18, 53.
xvi. 8, 9. When the Spirit shall come, he shall convince of sin, because they believe not on me, i. 260, 261. ii. 113.
Of righteousness, because I go to the Father, and ye see me no more, i. 268. ii. 245.
——14, 15. He shall take of mine, and shew it unto you. All that the Father has is mine, therefore I said he shall take of mine, i. 158, 243, 244, 275. ii. 202, 269.
——16. Yet a little while, and ye see me no more: and again, yet a little while, and ye shall see me, ii. 53.
—— 22. I will see you again, and your heart shall rejoice, and your joy shall no man take away from you, ii. 17, 18.
——30. We are sure thou knowest all things and needest not that any man should ask thee, ii. 191.
xvii. 1. Father the hour is come, glorify thy Son, that thy Son also may glorify thee, ii. 163.
——5. Glorify me with the glory I had with thee before the world was, ii. 169, 170, 171, 172, 173.

JOHN

JOHN xvii. 10. All mine are thine, and thine are mine, and I am glorified in them, i. 406.
——————23. I in them, and thou in me, i. 183, 184.
——————24. I will that they whom thou haft given me, be with me where I am, that they may behold my glory, ii. 264, 265, 266.
xviii. 37. For this cauſe came I into the world, that I might bear witneſs of the truth, i. 19.
xix. 7. We have a law, and by that law he ought to die, becauſe he made himſelf the Son of God, ii. 249.
xx. 22. Receive ye the Holy Ghoſt, i. 266.
——28. My Lord, and my God, ii. 76, 320.
——31. Believe that Jeſus is the Son of God, and believing have life in his name, ii. 75.
xxi. 17. Thou, Lord, knoweſt all things, thou knoweſt that I love thee, ii. 187.
ACTS ii. 33. Being by the right-hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he has ſhed forth that which ye ſee and hear, i. 259, 390.
iii. 15. Ye have killed the Prince of life, ii. 110.
iv. 23. They took knowledge of them, that they had been with Jeſus, i. 429.
vii. 59. Lord Jeſus receive my ſpirit, i. 127, 159, 160. ii. 61, 62, 63, 64, 269.
ix. 6. Lord what wilt thou have me to do? i. 170, 171.
——11. Behold he prays, i. 111.
——15. He is a choſen veſſel to bear my name before the Gentiles, i. 171.
xvii. 11. They received the word with all readineſs of mind, and ſearched the Scriptures daily, whether the things were ſo or no, i. 11. 99.
——23, 24. Him whom ye ignorantly worſhip declare I to you, the God who made the world, ii. 306.
xix. 17. Many that believed came and confeſſed their deeds, i. 95.
xx. 28. The church of God which he has purchaſed with his blood, i. 182, 246, 247, 400. ii. 243.
xxii. 24. Be baptized, calling on the name of the Lord, i. 171.
xxvi. 17, 18. I have made thee a miniſter and a witneſs to people,——from whom I will deliver thee; having therefore obtained help from God, i. 172, 435. ii. 52.
——19. Sanctified by faith in me, ii. 106.
ROM. i. 4. Declared to be the Son of God with power, ii. 314.
iii. 4. Let God be true, and every man a liar, i. 57.
iv. 4, 5. To him who works not, but believes on him that juſtifies the ungodly, to him faith is imputed for righteouſneſs, ii. 12.
——24. Who was delivered for our offences, and raiſed again for our juſtification, ii. 164.
vi. 3, 4. We are buried with him in baptiſm, i. 68.
viii. 3, 4. What the law could not do in that it was weak in the fleſh, God ſent forth his Son in the likeneſs of ſinful fleſh, *&c.* i. 179, 203.
——7. The carnal mind is enmity againſt God, and is not ſubject to the law of God, neither indeed can be, ii. 376.
ix. 4. To them pertained the adoption, the glory, the ſervice of God, i. 78, 162, 378, 379.
——5. Over all God bleſſed for ever, i. 218, 350.
——33. I lay in Zion a ſtumbling ſtone, and rock of offence, ii. 255.
x. 4. They ſubmitted not to the righteouſneſs of God, i. 180.
——6,——10. What ſaith the righteouſneſs of faith? the word is nigh thee in thy mouth, and in thy heart: if thou believe with thy heart that Jeſus died, and confeſs with thy mouth that God raiſed him from the dead, thou ſhalt be ſaved, i. 87. ii. 84, 85.
xi. 34. Who has directed the Spirit of the Lord, and who has been his counſellor? i. 413.

ROM. xiv. 7, 8, 9, No man lives to himself, and no man of us dies to himself. Whether we live, we live unto the Lord, or whether we die, we die unto the Lord: whether therefore we live or die we are the Lord's: For to this end Christ both died and rose again, and revived, that HE might be the Lord both of dead and living, i. 67, 68, 298, 438, 439. ii. 53, 54, 384.
——11, 12. We shall all stand before the judgment seat of CHRIST; for it is written, As I live, saith the Lord, every knee shall bow to ME, and every tongue shall confess to GOD; so then every one of us shall give an account of himself to GOD, i. 352. ii. 234.
xvi. 17. I beseech you mark them that cause divisions and offences, contrary to the doctrine that ye have heard, and avoid them, ii. 351.
——25, 26. The revelation of the mystery which is manifest to all nations, i. 67.
1 COR. i. 2. Call on the name of the Lord Jesus, both theirs and ours, i. 299.
——17. I will bring to nought the wisdom of the wise, and destroy the understanding of the prudent. Has not God made foolish the wisdom of this world? ii. 309.
——21. Where is the wise? where is the scribe? where is the disputer of this world? i. 427.
ii. 2. Not with wisdom of words, lest the cross of Christ should be of no effect, ii. 310.
—7. We speak the wisdom of God in a mystery, which none of the princes of this world knew, i. 36.
—9. Eye hath not seen, nor ear heard, nor has it entered into the heart of man, what God has laid up for them that love him, i. 40.
—12. We have received not the spirit of this world, but the Spirit which is of God, that we may know the things that are freely given to us of God, ii. 376.
—14. The natural man receives not the things of the Spirit of God, for they are foolishness to him, because they are spiritually discerned, i. 37. ii. 113.
vi. 19. Ye are not your own, but bought with a price, and therefore glorify God in your spirits and bodies which are God's, i. 439.
x. 29. Do ye provoke the Lord to jealousy? are ye stronger than he? i. 106.
xii. 3. No man can say that Jesus is Lord, but by the Holy Ghost, i. 128, ii. 73, 114.
xiii. 4. Charity suffers long, and is kind; envies not, vaunts not itself, is not puffed up, ii. 353.
——11. When I was a child, I thought as a child, i. 36.
——13. The greatest of these is charity, ii. 388.
xiv. 9. Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken, *&c.* ii. 324.
——34. God is among you of a truth, ii. 270.
xv. 24. He shall give up the kingdom to the Father, that God may be all in all, ii. 215.
2 COR. i. 3, 4. We are comforted of GOD, our consolation abounds in CHRIST, ii. 52.
ii. 17. We are not as many who corrupt the word of God, ii. 325.
iv. 2. Not walking in craftiness, nor handling the word of the Lord deceitfully, ii. 325.
—4. The god of this world has blinded their eyes, ii. 86.
— 4. Christ is the image of God, i. 209. ii. 259.
—6. The light of the knowledge of the glory of God in the face of Jesus Christ, i. 45, 209. ii. 33.
—8. We believe, therefore we speak, ii. 100.
v. 10. We must stand before the judgment seat of Christ, i. 173.
—15. The love of Christ constrains us, i. 123, 221, 450. ii. 54.
—19. God is in Christ Jesus reconciling the world to himself, i. 65.
ix. 22. Under the law to Christ, i. 170.
x. 5. Casting down imaginations, and every high thing that exalts itself against the knowledge of God, ii. 89.

2 COR. xiii. 8. We can do nothing againſt the truth, but for the truth, ii. 351.
GAL. ii. 20. The life I live in the fleſh, I live by faith in the Son of God, ii. 48.
iv. 4. When the fulneſs of time came, God ſent forth his Son, made of a woman, made under the law, i. 20.
—29. He that is born after the fleſh, perſecutes him who is born after the Spirit, i. 129.
EPH. i. 22. He is head over all things to the Church; the fulneſs of him that fills all in all, i. 272. ii. 44, 270.
iii. 4. Ye may underſtand my knowledge in the myſtery of Chriſt, i. 32.
—8, 9. The unſearchable riches of Chriſt; to make all men ſee what is the fellowſhip of the myſtery, i. 93, 372. ii. 237, 238.
iv. 10. He aſcended up far above all heavens, that he might fill all things, ii. 53.
—11. He gave ſome Apoſtles, Evangeliſts, Prophets, and Teachers, i. 99.
—16. Be not children, toſſed to and fro with every wind of doctrine, ii. 114, 115.
PHIL. i. 17. Stand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel, ii. 351.
ii. 7, 8. He was in the form of God, and thought it no robbery to be equal with God, i. 146. ii. 256.
—10. Every knee ſhall bow to Chriſt, and every tongue confeſs that Jeſus is Lord, to the glory of God the Father, i. 351, 352.
iii. 20. We look for a Saviour, Chriſt Jeſus the Lord, i. 247.
—21. He ſhall change our vile bodies,——according to the power whereby he is able to ſubdue all things to himſelf, ii. 124, 135.
COL. i. 15. The firſt born of every creature, ii. 123.
———16. By him were all things created in heaven and in earth: thrones, dominions, principalities, and powers, all are created by him, and for him, i, 339, 448. ii. 218, 219.
———19. It pleaſed the Father, that in him ſhould all fulneſs dwell, i. 356,
———20. By him to reconcile all things, ii. 241.
———26. The riches of the glory of this myſtery, i. 23.
ii. 2. That our hearts may be comforted, being knit together, to the riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt, i. 124.
—3. In him are hid all the treaſures of wiſdom and knowledge, ii. 186.
—10. Complete in him, who is the head of all principality and power, ii. 27.
—19. Increaſe with the increaſe of God, ii. 47.
1 THES. ii. 5. As we are allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God, who ſearches the hearts, i. 445. ii. 100.
2 THES. ii. 11. He gave them up to ſtrong deluſions to believe a lie, i. 60.
iii. 2. That I may be delivered from wicked and unreaſonable men, for all men have not faith, ii. 83. 300.
1 TIM. i. 17. The King eternal, immortal, inviſible, the only wiſe God, i. 46. ii. 180.
vi. 10. The love of money is the root of all evil, which whilſt ſome have coveted after, they have erred from the faith, ii. 354.
—15, 16. Keep the commandments to the coming of Jeſus Chriſt, who in his own times ſhall ſhew that he has immortality, and dwells in light, i. 208. ii. 181, 182, 189.
—21, 22. Avoid oppoſition of ſcience falſely ſo called, which ſome profeſſing have erred from the faith, ii. 310, 331.
2 TIM. i. 12. I know in whom I have believed, and am perſuaded that he is able to keep what I have committed to him, i. 127, 128, 157. ii. 190, 191.
ii. 13. He abides faithful, he cannot deny himſelf, ii. 203.
—16. They increaſe unto more ungodlineſs, i. 59.
—16, 17. Their words do eat as a canker; if a man purge himſelf from theſe, he ſhall be a veſſel of honour, ii. 353.

2 TIM. i. 25. In meekneſs inſtructing thoſe that oppoſe themſelves, if peradventure, God may give them repentance to the acknowledging of the truth, ii. 351, 352.
iii. 13. Evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived, i. 60.
iv. 3, 4. The time will come that they will not endure ſound doctrine, but after their own luſts ſhall heap to themſelves teachers, having itching ears, and they ſhall turn away from the truth, and be turned to fables, i. 59, 60.
TIT. i. 1. Acknowledge the truth which is after godlineſs, ii. 361.
——— 15. To the unbelieving nothing is pure, but their mind and conſcience are defiled, i. 38.
ii. 13. Adorn the doctrine of God our Saviour, ii. 95.
—14. Looking for the glorious appearance of our great God and Saviour, ii. 96.
HEB. i. 1. God ſpake to us by his Son, i. 161, 176, 177. ii. 63, 260.
——— 2. By whom he made the worlds, ii. 243, 260.
——— 3. Being the brightneſs of his glory, and the image of his perſon, upholding all things by the word of his power, i. 269. ii. 41, 243, 259.
——— 4. He by himſelf purged away our ſins, ii. 244.
——— 6. Let all the Angels of God worſhip him, i. 138, 140, 141, 318, 330, 331. ii. 174, 261.
——— 7. He makes his Angels ſpirits, i. 308, 336.
——— 8. Thy throne, O God, is for ever and ever, i. 337. ii. 223.
——— 9. God, even thy God has anointed thee, i. 338.
——— 11, 12. Thou, Lord, haſt laid the foundations of the earth, ii. 212.
——— 14. Are they not all miniſtring ſpirits ſent forth to miniſter to the heirs of ſalvation? i. 325, 326.
ii. 2. The great ſalvation began to be ſpoken by the Lord, i. 198.
—5. He has not to the Angels put in ſubjection the world to come, i. 438.
—8. He was made lower than the Angels, i. 347.
—11. He that ſanctifies, and they who are ſanctified, are all of one, ii. 91.
—14, 15. As the children were partakers of fleſh and blood, he took part of the ſame, that through death he might deſtroy him that had the power of death, i. 210, 271, 278. ii. 222, 223.
— 2. Moſes was faithful, as a ſervant in all his houſe, ii. 36.
— 3. This man was counted worthy of more honour than Moſes, ii. 38, 39.
— 4. Inaſmuch as he who builded the houſe has more honour than the houſe, ii. 38, 39.
— 8. An evil heart of unbelief in departing from the living God, ii. 39.
—16. Whoſe houſe we are, if we hold faſt the confidence of our hope to the end, i. 175.
iv. 14. Let us hold faſt our profeſſion, ii. 227.
— 15. He was in all things tempted as we are, i. 201.
— 16. Come with boldneſs to the throne of grace, i. 119, 120.
vi. 18. By two immutable things, in which it is impoſſible for God to lye, we have ſtrong conſolation, i. 13.
vii. 24. Becauſe he continues for ever, he has an unchangeable prieſthood, ii. 245.
— 25. He is able to ſave to the uttermoſt, ii. 26.
ix. 17. Moſes ſprinkled the book, &c. ii. 40, 41.
— 23. The heavenly things are purged with better ſacrifices, ii. 41.
— 26. He put away ſin by the ſacrifice of himſelf, i. 246.
x. 14. He has for ever perfected them that are ſanctified, i. 398.
— 19. He has conſecrated a new and living way, i. 118, 375.
xi. 27. He endured as ſeeing him who is inviſible, i. 50.
xii. 2. Jeſus the author and finiſher of our faith, i. 127, 160, 161. ii. 60.
xiii. 7. Whoſe faith follow, conſidering the end of their converſation, ii. 358.
—— 8, 9. Be not carried about with divers and ſtrange doctrines: Jeſus the ſame yeſterday, to-day, and for ever, i. 13. ii. 214, 215, 336.
JAM. v. 19, 20. If any man err from the truth, and one convert him, let him know that he who turns a ſinner from the error of his way, ſhall ſave a ſoul from death, and hide a multitude of ſins, ii. 352.

1 PET. i. 10. Of which salvation the prophets prophesied,——the sufferings of Christ, and the glory that should follow, i. 74, 254.
—— 11. Which things the Angels desire to look into, i. 333, 334.
—— 21. By him we believe in God who raised him from the dead and gave him glory, that our faith and hope may be in God, ii. 29, 107.
—— 22. You have purified your hearts through a belief of the truth to an unfeigned love of the brethren, ii. 396, 397.
ii. 3. Having tasted that the Lord is gracious, i. 184, 185. ii. 44.
2 PET. ii. 13. Spots are they, and blemishes in your feasts of charity; sporting themselves with their own deceivings, ii. 311.
—— 18, 19. They speak great swelling words of vanity, and allure through the lusts of the flesh those who were clean escaped from error: whilst they promise them liberty, they themselves are the servants of corruption, i. 59. ii. 316, 356.
iii. 10. 12. The day of the Lord comes, ii 189, 190.
1 JOHN i. 1. Our hands have handled of the word of life, i. 208, 209. ii. 213.
ii. 18, 19. There are many antichrists; they went out from us, but they were not of us, for had they been of us, they would no doubt have continued with us, i 22.
— 21. No lye is of the truth, i. 22.
iii. 1. When he shall appear we shall be like him, for we shall see him as he is, i. 186. ii. 51.
iv. 2, 3. Every spirit that confesses Jesus Christ, is of God, i. 22.
— 4. Ye are of God, little children, and have overcome them, ii. 51.
v. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, ii. 329.
—9, 10. He that believes has the witness in himself. If we receive the witness of men, the witness of God is greater, i. 12.
— 11. This life is in his Son: he that has the Son of God has life, ii. 47.
2 JOHN 7. Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist, ii. 22.
—— 9. He that abides not in the doctrine of Christ has not God, ii. 227.
JUDE 1. Preserved in Christ Jesus and called, ii. 386.
—— 4. Contend earnestly for the faith that was once delivered to the Saints, i. 21.
—— 21.——25. Look for the mercy of the Lord Jesus to eternal life: to him who is able to keep us from falling, and to present us faultless before his glory with exceeding joy: to the only wise God our Saviour, be dominion and praise for ever, i. 158, 275. ii. 58, 387.
REV. i. 5, 6. To him that loved us and washed us from our sins in his own blood, and has made us kings and priests to God and his Father, be glory, ii. 240.
—— 8. I am Alpha and Omega, the beginning and the end, ii. 197.
—— 18. He has the keys of death and eternity, ii. 61.
ii. 23. I search the hearts and try the reins, i. 172, 173. ii. 188.
v. 1. I saw a book written and sealed, &c. ii. 157, 158, 159, 160.
xiv. 12. Here is the patience and faith of the Saints; they keep the faith of Jesus, i. 322.
xvi. 11. He is faithful and true, ii. 202, 203.
xx. 11, 12. I saw a great white throne, and him that sat upon it.——I saw the dead small and great stand before God, i. 173. 174.
xxi. 3. The tabernacle of God is with men,——and God himself shall be with them, and be their God, ii. 270.
xxii. 2. The throne of God, and the Lamb, ii. 267.
—— 9. Worship thou God, i. 447.
—— 13. I am Alpha and Omega, ii. 197.
—— 20. He that testifies these things saith, I come quickly: Amen, even so come LORD JESUS, ii. 197, 387.

THE END.

ADVERTISEMENT.

BESIDE these two Volumes, some other Works of equal merit, and several detached Pieces, written by Mr Bradbury, were published at different times, and were all well received, and highly esteemed by serious Christians.—These excellent Productions being thus so much dispersed, and now become so very scarce as not to be found complete in the hand of almost any individual, the Editors intend to proceed in the publication of the Author's *Whole Works*, on a uniform plan; and they are hopeful, that such a Collection will by many be deemed a valuable acquisition.—The Sermons for the 5th of November, and those on Baptism, were formerly in two volumes, but will now be comprised in one, which shall be the volume next published.

The ever bold and unaffected, yet often lofty style, in which the Mystery of Godliness is written, may be considered as a specimen of the Author's general manner; and the same zeal for evangelical Truth, and practical Holiness, which is so conspicuous in it, may be looked for in the strain of all his other Writings.

☞ To prevent mistakes, it is requested, that Subscribers for the Mystery of Godliness, who do not mean to continue for the rest of Mr Bradbury's Works, will please signify their intention to J. Ogle, bookseller, Edinburgh, as otherwise the subsequent volumes, as published, will be forwarded to them.